

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

- | | |
|--|--|
| <input type="checkbox"/> Coloured covers/
Couverture de couleur | <input type="checkbox"/> Coloured pages/
Pages de couleur |
| <input type="checkbox"/> Covers damaged/
Couverture endommagée | <input type="checkbox"/> Pages damaged/
Pages endommagées |
| <input type="checkbox"/> Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée | <input type="checkbox"/> Pages restored and/or laminated/
Pages restaurées et/ou pelliculées |
| <input type="checkbox"/> Cover title missing/
Le titre de couverture manque | <input checked="" type="checkbox"/> Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées |
| <input type="checkbox"/> Coloured maps/
Cartes géographiques en couleur | <input type="checkbox"/> Pages detached/
Pages détachées |
| <input type="checkbox"/> Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire) | <input checked="" type="checkbox"/> Showthrough/
Transparence |
| <input type="checkbox"/> Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur | <input checked="" type="checkbox"/> Quality of print varies/
Qualité inégale de l'impression |
| <input checked="" type="checkbox"/> Bound with other material/
Relié avec d'autres documents | <input checked="" type="checkbox"/> Continuous pagination/
Pagination continue |
| <input checked="" type="checkbox"/> Tight binding may cause shadows or distortion
along interior margin/
La reliure serrée peut causer de l'ombre ou de la
distorsion le long de la marge intérieure | <input type="checkbox"/> Includes index(es)/
Comprend un (des) index |
| <input type="checkbox"/> Blank leaves added during restoration may appear
within the text. Whenever possible, these have
been omitted from filming/
Il se peut que certaines pages blanches ajoutées
lors d'une restauration apparaissent dans le texte,
mais, lorsque cela était possible, ces pages n'ont
pas été filmées. | Title on header taken from: /
Le titre de l'en-tête provient: |
| <input type="checkbox"/> Additional comments: /
Commentaires supplémentaires: | <input type="checkbox"/> Title page of issue /
Page de titre de la livraison |
| | <input type="checkbox"/> Caption of issue /
Titre de départ de la livraison |
| | <input type="checkbox"/> Masthead /
Générique (périodiques) de la livraison |

This item is filmed at the reduction ratio checked below /
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
											✓

The Canada Presbyterian.

Vol. 23.—No. 36.
Whole No. 1178.

Toronto, Wednesday, September 5th, 1894.

\$2.00 per Annum, in Advance.
Single Copies, Five Cents.

Books.

**WILL
SEND
FREE**



History of the Presbyterian Church in Canada, by Rev. Prof. Gregg, D.D., 646 pages, with map, printed on fine paper, bound in full cloth, lettered in gold, back and side, on receipt of **THREE NEW NAMES** for CANADA PRESBYTERIAN and \$6.00. You have only to make the effort to receive a **FREE** copy of this valuable work.

ADDRESS:

Presbyterian Printing & Pub. Co.,
5 JORDAN STREET, TORONTO

THE GREAT REDEMPTION.

A NEW MUSIC BOOK

BY

JOHN M. WHYTE,

The Singing Evangelist.

Paper, 25c.; Per Dozen, \$2.50. Limp
Cloth, 35c.; Per Dozen, \$3.60.

Contains 344 Hymns.

Two-thirds of the music is new, most of it Mr. Whyte's own composition and published for the first time. Thrilling, inspiring Gospel hymns for choirs, social services and the home circle. Old hymns to new music, with ringing choruses. Try numbers, 12, 47, 61, 117, 135, 154, 168, 181, 247, 262, 310, 338, etc. Each one is worth the price of the book in itself.

WILLIAM BRIGGS,

Methodist Book and Publishing House,
Toronto.

C. W. COATES, - Montreal.
S. F. HUESTIS, - Halifax.

THE BELL
ORGAN AND PIANO CO'Y
(Limited.)

GUELPH, ONT.

Manufacturers of the
Celebrated

PIANOS and
REED ORGANS

New Models 1894,
Unrivalled for tone and durability,
Handsome in appearance,
Prices moderate.

HEAD OFFICE AND FACTORIES:
GUELPH, ONTARIO.

BRANCHES: 70 King St. West, Tor-
onto; 27 Dundas St., London; 44 James St
North, Hamilton.
Write for full particulars.

**Murphy Gold Cure
Co.'s Institute.**

FOR TREATMENT OF

Alcohol and Morphine
Diseases and Tobacco
Habit.

Wm. HAY, Manager, 253 Welleley St.,
Toronto.

JOHN TAYLOR, Managing Director, Ottawa.

Patients Treated at their Residence when
required.

CORRESPONDENCE STRICTLY
CONFIDENTIAL.

Books.

NEW BOOKS.

1. Historical Geography of the Holy Land, by George Adam Smith, D.D., with six maps \$4.50
2. The Story of the China Inland Mission, by M. Geraldine Guinness, 2 vols. 2.50
3. Missionary Success in Formosa, by Rev. Wm. Campbell, F.R.G.S., of the English Presbyterian Mission, 2 vols. 2.00
4. Eastern Customs in Bible Lands, by H. B. Tristram, D.D. 1.75
5. A Harmony of the Gospels for Historical Study, by Stevens and Burton. 1.50
6. Our Inheritance in the Old Testament, by Wm. Bellairs, M.A. 1.25
7. The Church and Social Problems, by A. Scott Matheson 1.50
8. God is Love, and other Sermons, by Aubrey L. Moore, M.A. 1.75
9. Wholly for God: Extracts from the writings of William Law, by Andrew Murray 1.50
10. Well Begun: How to Make One's Way in the World, by Joseph Parker, D.D. 1.50
11. Sayings in Symbol, by David Burns 1.25
12. The Christ, by James H. Brookes 1.25

JOHN YOUNG
Upper Canada Tract Society,
102 Yonge Street, Toronto.

HENRY DRUMMOND'S NEW
SCIENTIFIC WORK.

The Ascent of Man.
By Henry Drummond, F.G.S.

Author of "Natural Law in the Spir-
itual World," Etc.
Cloth, 8vo. 346 pages. Price, \$2.00.

W. DRYSDALE & CO.,
Publishers, Booksellers and Importers,
232 St. James St., Montreal.

EVENINGS OF SACRED MUSIC

Miss Martha Smith, B.E., teacher of
Elocution in Presbyterian Ladies' College,
is prepared to give recitations from the
Bible and religious literature. For terms
and particulars address,

(Miss) EDITH MURRAY,
7 Catherine St., Toronto.

ARCHITECTS.

WILLIAM R. GREGG. ALFRED H. GREGG.

GREGG & GREGG,

ARCHITECTS.

61 VICTORIA ST TORONTO CENTRAL CHAMBERS,
OTTAWA.

HERBERT G. PAULL,
ARCHITECT.

May be consulted by County Trustee
Boards at 106 WELLINGTON PLACE, TORONTO

LEGAL.

T. M. HIGGINS, M.A.
BARRISTER, SOLICITOR, NOTARY, & C.
120 YONGE STREET,
TORONTO.

KERR, MACDONALD, DAVIDSON &
PATERSON, Barristers, Solicitors,
etc. J. K. Kerr, Q.C., W. Macdonald,
Wm. Davidson, John A. Paterson, R. A.
Grant. Offices—Cor. Victoria and Adelaide
Sts., Toronto.

MARRIAGE LICENSES.

M. GOWLAND,
MARRIAGE LICENSES ISSUED,
191 KING EAST. OPEN EVENINGS.

**DON VALLEY
PRESSED BRICK WORKS.**

Trade mark—DON—Registered.

Two Highest Medals—Chicago.

PLAIN & ORNAMENTAL BRICKS
TERRA COTTA.

Taylor Brothers, Proprietors,
Office, 60 Adelaide St. E., Toronto.

Professional.

DENTISTS.

C. P. LENNOX, L.D.S. C. W. LENNOX, D.D.S.

C. P. LENNOX & SON,
Dentists.

Rooms C and D Confederation Life
Building, Cor. Yonge and Richmond St.,
Toronto.

Telephone 1846. Take the Elevator.

J. W. ELLIOT,
DENTIST
— HAS REMOVED TO —
144 CARLTON STREET

N. PEARSON,
DENTIST,
130 YONGE STREET, TORONTO.
5 DOORS NORTH OF ADELAIDE.
TELEPHONE 1978.

DR CHARLES J. RODGERS,
DENTIST.
Oddfellows' Building, cor. Yonge & College Sts
Telephone 3904.

DR HORACE E. EATON,
DENTIST.
30 BLOOR STREET WEST TELEPHONE 3663

HERBERT LAKE, J.D.S.,
(Member Royal College Dental Surgeons.)
DENTIST.
A specialist in the painless extraction
of teeth without the use of Gas, Chloro-
form, Ether. This process is recognized
and endorsed by the Medical Profession
and recommended by all of the many who
have tried it.
OFFICE: COR. QUEEN & McCAUL STS.
TELEPHONE 52.

REMOVED.
F. H. SEFTON, DENTIST,
4 Queen Street West, N. W. Cor. Queen
and Yonge Sts.

MEDICAL.

DR. BURNS,
168 SPADINA AVENUE.
Diseases of children and nervous diseases
of women. Office hours 9-10 a.m., 1-3
and 6-8 p.m.

A. M. ROSEBRUGH, M. D.,
EYE AND EAR SURGEON,
137 CHURCH STREET, TORONTO.

A. — "THE STAMMERER,"
Official Organ, Church's Auto-Voice
School, Toronto, Canada, sent free to any
address. Of unusual interest to all stam-
merers.

VINCENT BAYNE,
ELECTRO-THERAPEUTIST.
Apply for Information
25 ROSS STREET, COR. COLLEGE.

DR. L. L. PALMER,
SURGEON,
EYE, EAR, THROAT,
40 COLLEGE ST., TORONTO.

OPTICIAN.

— EYESIGHT —
PROPERLY TESTED BY
MY OPTICIAN,
159 YONGE STREET, TORONTO

MONUMENTS.

JOHN HASLETT HAS REMOVED HIS
granite and marble work, from 13 Elm
street to 563 Yonge Street.

D. McINTOSH & SONS,
— MANUFACTURERS OF —
GRANITE AND MARBLE MONUMENTS.
Showrooms: 524 Yonge Street.
Steam power works, Deer Park.
Telephone 4249.

Miscellaneous.

G. TOWER FERGUSSON. G. W. BLAIKIE.
Member Tor. Stock Exchange.

ALEXANDER, FERGUSSON & BLAIKIE,
BROKERS AND INVESTMENT AGENTS
23 TORONTO STREET
Investments carefully selected
Correspondence Invited.

W. W. LARMOUR,
(Late Johnston & Larmour.)
— TORONTO —
Clerical and Legal Robes and Gowns
3 ROSSIN BLOCK, TORONTO.

ROBERT HOME,
MERCHANT TAILOR
415 YONGE STREET, CORNER OF
McGILL STREET,
TORONTO.

A Special Discount to Min-
isters and Students. The
best possible value always.

JOSEPH J. FOLLETT,
FINE CLOTHING
TO ORDER,
181 YONGE ST., - TORONTO.

DIRECT IMPORTATIONS OF
NEW SUMMER GOODS IN
TROUSERINGS,
SUITINGS,
OVER COATINGS.

JAMES ALISON,
MERCHANT TAILOR,
264 Yonge St., Toronto.

R. J. HUNTER,
MERCHANT TAILOR & OUTFITTER
HAS REMOVED TO
31 & 33 KING STREET WEST,
TORONTO.

Toronto Industrial Exhibition.

When visiting our city do not fail to call on us.
We are now receiving our Fall importations of
Woolens which are superior to any yet import-
ed by us.

Geo. Harcourt & Son,
Merchant Tailors,
37 King St. West, Toronto.

\$1,000 Reward.

Owing to the misrepresentations of some
of our business rivals, we offer \$1,000 to
anyone who can produce one gallon of our
Fruit Vinegar that contains other than the
acid produced from Fruit. We also guar-
antee our Vinegar for pickling purposes,
sufficient in strength, finest in flavor, pure
and wholesome. Give it a trial and you
will use no other. Ask your grocer for it
and see that you get it, as there are many
spurious imitations in the market.

The Toronto Cider & Fruit Vinegar Co.
(Limited.)
Warerooms, 22 Francis St., Toronto.

WESTERN ASSURANCE COMPANY.
FIRE AND MARINE.

Capital and Assets over - \$1,600,000.
Annual Income over - 1,500,000.

HEAD OFFICE:
Cor. Scott and Wellington Sts.,
Toronto

Insurance effected on all kinds of property
at lowest current rates. Dwellings and their
contents insured on the most favourable terms.
Losses Promptly and Liberally Settled.

Miscellaneous.

**THE TEMPERANCE
AND GENERAL
LIFE ASSURANCE COMPANY**

Is by long odds the best Company for
Total Abstainers to insure in.

They are classed by themselves, which
means a great deal more than can be
shown in an advertisement.

Ask for literature. Money to loan on
easy terms.

HON. G. W. ROSS, H. SUTHERLAND,
President. Manager.

**TORONTO GENERAL
AND
SAFE DEPOSIT TRUST CO**

VAULTS
Cor. Yonge & Colborne Sts.
Toronto.

Capital \$1,000,000
Guarantee & Reserve Funds 240,000

Hon. Ed. Blake, Q.C., M.P., President.
E. A. Meredith, LL.D.,
John Hoskin, Q.C., LL.D., } Vice-Pres'ts

Chartered to act as EXECUTOR, ADMIN-
ISTRATOR, TRUSTEE, GUARDIAN, AS-
SIGNEE, COMMITTEE, RECEIVER, AG-
ENT, &c., and for the faithful performance of
all such duties its capital and surplus are liable.

ALL SECURITIES AND TRUST IN-
VESTMENTS ARE INSCRIBED IN THE
COMPANY'S BOOKS IN THE NAMES OF
THE ESTATES OR TRUSTS TO WHICH
THEY BELONG, AND APART FROM
THE ASSETS OF THE COMPANY.

The protection of the Company's vaults for
preservation of WILLS offered gratuitously.

SAVES IN THEIR BURGLAR PROOF
VAULTS FOR RENT.

The services of Solicitors who bring estates
or business to the Company are retained. All
business entrusted to the Company will be
economically and promptly attended to.

J. W. LANGMUIR,
MANAGING DIRECTOR.

THE
**YORK COUNTY LOAN AND
SAVINGS CO.**

INCORPORATED.
Head Office: Confederation Life Building,
TORONTO.

To Investors is offered the most attractive
plans for the safe and profitable investment of
capital in large or small sums—eight per cent.
coupon stock and industrial investment stock.

To Borrowers who want money to build or
buy homes, to pay off mortgages, to invest in
business, or for any other legitimate purposes,
are offered special inducements. Write for
particulars.

Reliable Agents Wanted.
Joseph Phillips, Albert E. Nash,
President. Secretary
A. T. Hunter, LL.B., V. Robin,
Vice-President. Treasurer.

**STANDARD
LIFE**

ASSURANCE COMPANY
ESTABLISHED 1825

Assets \$38,511,757
Investments in Canada 9,820,050

Low Rates. Free Policy. Liberal Terms
to Clergymen. Ask for Prospectuses.

W. M. RAMSAY, MANAGER.
THOMAS KERR, Chief Inspector.
Toronto Offices, Bank of Commerce Build-
ing, Toronto.

RADWAY'S PILLS,

Always Reliable,
Purely Vegetable.

Perfectly tasteless, elegantly coated, purge, regulate, purify, cleanse and strengthen. Radway's Pills for the cure of all disorders of the Stomach, Bowels, Kidneys, Bladder, Nervous Diseases, Dizziness, Vertigo, Costiveness, Piles,

- Sick Headache,**
Female Complaints,
Biliousness,
Indigestion,
Dyspepsia,
Constipation

—AND—

All Disorders of the Liver

Observe the following symptoms resulting from diseases of the digestive organs: Constipation, inward piles, fulness of blood in the head, acidity of the stomach, nausea, heartburn, disgust of food, fulness of weight of the stomach, sour eructations, sinking or fluttering of the heart, choking or suffocating sensations when in a lying posture, dimness of vision, dots or webs before the sight, fever and dull pain in the head, deficiency of perspiration, yellowness of the skin and eyes, pain in the side, chest, limbs, and sudden flushes of heat, burning in the flesh.

A few doses of RADWAY'S PILLS will free the system of all the above named disorders.

Price 25c. per Box. Sold by Druggists
Send to DR. RADWAY & CO., 47
St. James St., Montreal, for Book of Advice.

FOR COMMUNION PURPOSES.



BRITISH DOMINION WINE.

Manufactured from the Best Canada Grapes without the use of either artificial coloring or distilled spirits in any form.

After repeated chemical analyses of the Wines made by Robert Bradford of No. 595 Parliament St., Toronto, I do not hesitate to pronounce them to be unsurpassed by any of the native Wines that have come under my observation.

Analyses show them to contain liberal amounts of theobromine and saline elements, sugar and tannic acid etc., characteristic of true Wines and which modify materially the effects which would be produced by alcohol alone.

Retaining to a high degree the natural flavor of the grape, they serve the purpose of a pleasant table Wine as well as that of a most valuable medicinal Wine.

CHAS. F. HEBNER, Ph. G., Phm. B.
Doan and Professor of Pharmacy.
Ontario College of Pharmacy.

R. BRADFORD,

595 PARLIAMENT ST.,
TORONTO, - ONT.

References by permission.—Mr. Jas. Alison
Treasurer Cookes Church, Toronto; Mr. John Duncan
Clerk of Sessions, Knox Church, Toronto.

Wedding Invitations,
"AT HOME"

..AND..

VISITING CARDS,

Engraved or Printed.

Correct in Style, - - -
- - - and at Fair Prices.

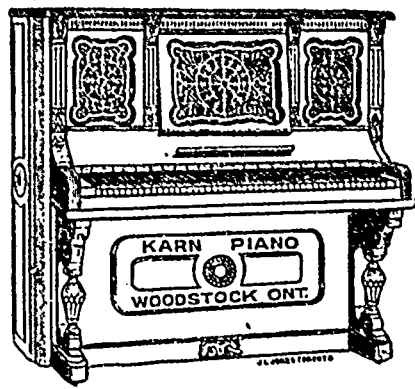
ALL ORDERS PROMPTLY
FILLED.

Write for particulars.

Presbyterian Printing &
Publishing Co., Ltd.,

5 JORDAN ST., - TORONTO.

KARN PIANO



CANADA'S FAVORITE PIANO
ADMIRER AND PRAISED BY ALL.
CONTAINS NO DISAPPOINTING FEATURES,
— WARRANTED SEVEN YEARS. —

KARN ORGAN
— "BEST IN THE WORLD" —
OVER 35,000 IN USE.

Catalogues and Prices furnished on application.
D. W. KARN & CO.,
Woodstock, Ont.

DALE'S BAKERY,
COR QUEEN AND PORTLAND STS.,
TORONTO.

BEST QUALITY OF BREAD.
Brown Bread, White Bread.
Full weight, Moderate Price.
DELIVERED DAILY. TRY IT.

Convincing facts
for thinking adver-
tisers: **Always**

The Canada Presbyterian, the chief organ of the Presbyterian Church in this Dominion, represents a solid and intelligent Presbyterian community in which there are more than 700,000 members, and therefore embraces in its constituency one of the best reading classes in Canada.

Brings years of continuous publication, and has without exception the largest advertising patronage of any Canadian weekly. With discriminating advertisers these facts should have great weight. Send for sample copy.

ELIAS ROGERS & CO'Y



COAL, ——— WOOD.
LOWEST RATES.

BOOK AGENTS WANTED—\$100. A MONTH for the grandest and fastest selling new book ever published, **Our Journey Around the World** by REV. FRANKLIN E. CLARK, President of the United Society of Christian Endeavor. 250 beautiful engravings, steel-plates, etc. The King of all description books it sells at night in every home. The best chance ever offered to agents. One sold 200 in his own township; another a lady 58 in one Endeavor Society; another, 128 in 15 days. 5000 men and women agents wanted for Fall work. Distance no hindrance. For the Free Freight, Give Credit. Premium Copies, Free Outfit, Extra Terms, and Exciting Territory. Write at once for Circulars to A. D. WORTHINGTON & CO., Hartford, Conn.

\$3 a Day Sure.
Send me your address and I will show you how to make \$3 a day; choose your time; I furnish the work and send you free; you work in the locality where you live. Send me your address and I will explain the business fully; remember, I guarantee a clear profit of \$3 for every day's work; absolutely sure; don't fail to write to-day.
Address A. W. KNOWLES, Windsor, Ontario.

HEALTH AND HOUSEHOLD HINTS.

Carry a lighted match with the flame from you to keep it from going out.

Feed caged birds with not only seed, but lettuce, sorrel, plantain and celery top.

Flat-irons will not yellow linen if they are first rubbed on a cloth saturated with kerosene.

Butter put into clean pots and well surrounded with charcoal will keep good for twelve months.

All traces of mud can easily be removed from black clothes by rubbing the spots with a raw potato cut in half.

In baking bread or rolls put a saucepan of boiling water into the oven. The steam will keep the crust smooth and tender.

Some parents compel their children to eat against their will, as when they come to the breakfast table without an appetite or have lost it in prospect of a visit or a ride, or for the sake of "eating their plates clean" in discouragement of wasteful habits. Unless we are thirsty we cannot drink the purest spring water without aversion, and, as for eating when there is no appetite, it is revolting, as any one may prove to himself by attempting to take a second meal in twenty minutes after having eaten a regular dinner. The appetite, the hunger, is excited by the presence of gastric juice about the stomach, but if there is no gastric juice there can be no hunger, no appetite, and to compel a child to swallow food when it is distasteful is an absurdity and a cruelty.

A sea salt bath, followed by an "oil rub," is an excellent daily habit for delicate women who need vitalizing. Sea salt may be bought in three or five pound boxes at a druggist's, and a half cupful dissolved in boiling water and added to a basin of lukewarm water is enough for a sponge bath. The best way to take it is to stand in the bathtub, and, after sponging one's self from head to foot, pour the remaining water over the chest and shoulders. To be entirely satisfactory the oil must be applied by another person. Coconut oil is best and cheapest for the purpose, and it should be rubbed into the skin till no trace remains on the surface. It is most beneficial to have the bath and the oil rub just before going to bed, and in any case the patient should rest in a reclining position for at least half an hour after receiving the treatment.

Baked Custard.—One quart milk in the dish in which it is to be baked; set upon the range to warm; three tablespoonfuls granulated sugar; six eggs, beaten light, and grate nutmeg over the top, and bake until solid.

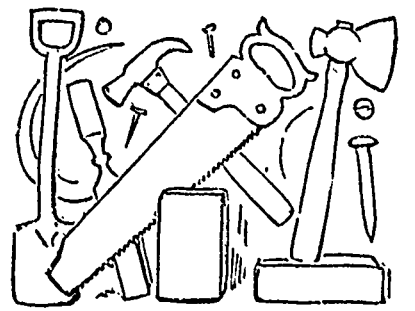
Boiled Suet Pudding.—One coffee-cup chopped suet, one coffee-cup milk, one coffee-cup molasses, *not* syrup, one teaspoon baking powder, and flour to make as stiff as pound-cake. A cup of stoned raisins can be added. To be steamed four hours.

Soft Gingerbread.—One cup each of sour milk and molasses, two eggs, one teaspoonful and a half of soda, half a cup of butter, a tablespoonful of ginger and flour enough to make it as thick as pound-cake. Warm the butter, molasses and ginger together, beat the eggs, and stir in; then add the flour, milk and soda. Bake immediately.

Celery Salad.—Cut the white stalks of celery into pieces half inch long. To every pint of these pieces allow half a pint of mayonnaise dressing. Dust the celery lightly with salt and pepper, mix it with the dressing, heap it on a cold plate, garnish with white tips of the celery and serve immediately. Do not mix the celery and dressing until you are ready to use the salad.

Polish for Silver and Table.—Once every week silver should be thoroughly polished. First clean with electro silicon, or any perfectly smooth powder, mixed with a little alcohol and water. Rub with soft cloths or chamois, and use a soft brush where necessary. Sometimes it is impossible to get all the powder out of tracery and flagee work. In that case, hold under boiling water and dry quickly. If you have a Vienna coffeepot, Banares brass trays, or similar articles to clean, rub first with electro silicon and a mixture of one-half lemon juice and one-half water. Then polish with hard silver rouge. To keep the polish of your tables in order, have a mixture of one-half turpentine and one-half olive oil. Wash the wood with clear water, or water in which a little borax has been dissolved. Never rub soap on polished wood. Rub a little of the oil and turpentine on with a flannel cloth, Polish with a clean flannel.

Dear Sirs,—I have been using Burdock Bitters for Boils and skin diseases, and I find it very good as a cure. As a dyspepsia cure I have also found it unequalled. Mrs. Sarah Hamilton, Montreal, Q. ue.



Hard-ware, and a good deal of it, comes to the clothes that are washed without Pearline. It's spelled differently, but it gets there just the same. With Pearline, the rub, rub, rub that makes all the hard wear and the hard work is left out.

Pearline washes without it. Practically, it washes without you, and without any of the troubles, drawbacks and losses that you want to avoid. But you can always depend upon three things that Pearline washes with. These are ease, safety and profit.



In affiliation with the University of Toronto.
F. T. TORRINGTON, Musical Director.

THE TORONTO COLLEGE OF MUSIC,

FRMBOKE STREET, TORONTO.

RE-OPENS SEPTEMBER 3rd, 1894.

Unsurpassed advantages in every department for a Thorough Artistic Musical Education. University Degrees, Diplomas, Certificates, Scholarships, Medals.

Prospectus Sent Free upon Application.

GEOR. GOODERHAM, President. F. H. TORRINGTON, Musical Director.

THE WEEK

A JOURNAL FOR MEN AND WOMEN.

Is published every Friday at 5 Jordan Street, Toronto.

THE WEEK

Is an independent weekly review of Politics, Literature, Art, and Science, with serial comment on the most important Canadian, English, and foreign events of the week. Not a read THE WEEK's special and occasional correspondence, editorial and miscellaneous articles on prominent political and social topics is to miss some of the best things in Canadian journalism. Its contributors represent all parts of the Dominion.

THE WEEK

Has been pronounced by a leading American journal to be one of the ablest papers on the Continent. It has a good and widely distributed circulation in all the Canadian Provinces, in England, and in the United States.

THE WEEK

Has ever aimed to promote independence in public life, and honesty and integrity in our legislation. Subscription, \$3 per annum. Sample copy free on application.

THE WEEK

AND ITS ADVERTISERS

The number of copies printed of THE WEEK represents but a small portion of the readers of the journal. The Public Libraries, Clubs, and Reading Rooms of Canada all have it on their tables. It enters the homes of the intelligent and the well-to-do. It stands alone in Canada. THE WEEK has no competitor. Prominent Banks and financial houses and other high class advertisers of all kinds use its columns constantly.

EMPLOYMENT EXCHANGES.

Help furnished promptly for first class families. Situations procured for those seeking work.

HING & CO., 168 King St. West.

THE CANADA PRESBYTERIAN.

Vol. 23.

TORONTO, WEDNESDAY, SEPTEMBER 5th, 1894.

No. 36.

Notes of the Week.

The Rev. Hudson Taylor, of the China Inland Mission, estimates that more than 100,000,000 of Chinese are addicted to the use of opium.

Mr. Norman Murray, who was charged with disturbing the St. Jean Baptiste procession, was declared guilty in the recorder's court, Montreal, and fined \$5 and costs. Mr. Murray gave notice of appeal.

A revision of the treaties between Japan and the Western Powers is to be made at once. "Japan for the Japanese," is the cry of the islanders, who feel insulted because the foreigners remain under the jurisdiction of their consuls.

During the census decade, 1881-91, the Presbyterians built 15 churches in Prince Edward Island, 38 in Nova Scotia, 26 in New Brunswick, 42 in Quebec, 181 in Ontario, 61 in Manitoba, 8 in British Columbia and 40 in the Northwest Territories.

A native paper, published in India, turns the tables upon the English for ridiculing the survival of grotesque customs in India, by complaining of the absurd and objectionable custom of toast-drinking, which seems indispensable when Englishmen meet together.

The *Scottish Congregational Year Book* for 1894-95, reports 99 chapels and 37 mission-halls, providing 52,554 sittings. There are 124 Sunday-schools with 13,167 scholars, and 1,405 teachers, 90 Bible classes with 3,594 members, and 19 Christian Endeavor Societies.

The Social Democrats in Germany have turned the cholera scare to their account in the beer boycott. They are circulating placards which assert that the boycotted beer has been poisoned and would surely infect with cholera all persons drinking it. The brewers and their supporters have protested against this sort of warfare, but the police have declined to stop the distribution of the placards.

The great new lines of telegraph and cable now proposed, remarks the *Golden Rule*, will do much to further the missionary cause. Among these are lines connecting eastern Siberia with America, a cable across the Pacific, and there may be added, as something similarly useful to missionary effort; the great railroad which is to stretch from the Baltic Sea for 5,000 miles across Siberia to the Pacific coast.

The *British Weekly* says that "Dr. John Hall is one of the stateliest and handsomest of American ministers. He carries his age lightly, and no one would imagine he had worked for twenty-seven years as the pastor of one of the largest New York Churches. If America had a royal family, he would certainly be a favorite court preacher. He has still a faint—a very faint—suspicion of Irish accent, but in all other respects, he might be taken for a native-born American."

The Bishop of Norwich has been speaking out against "the distressing levity with which marriage is frequently regarded." His lordship included among the accompaniments of a fashionable marriage, "the not uncommon levity of the marriage party; the church crowded with sightseers, gazing as at a rare-show; the irreverence in God's house; the whispered comments on the bride, her dress; the murmured laughter; the vulgar horseplay at the door of the church, sometimes in the sacred house itself."

The Home of Pandita Ramabai, at Poona, India, carries on educational work among fifty-one pupils, thirty-four of whom are widows. The institution is supported by seventy-five Circles in the United States. When Pandita Ramabai commenced her work six years ago, she was promised aid for ten years from her friends.

We have been in the habit of designating France as a Roman Catholic country. A Paris correspondent of *Evangelical Christendom* writes: "In France scarcely 5,000,060 out of the 40,000,000 reputed Roman Catholics may be said to be worthy of the name, the rest are non-church-goers, unbelievers, atheists, and anarchists."

At Halifax one recent afternoon the Countess Aberdeen gave an "at home" and garden party in the magnificent grounds of the official residence of the admiral commanding the British squadron in North American waters. It was the most brilliant and successful affair of the kind ever held there. One of the features of the "function" was the entire absence of wines and liquors. This is the first time in Canadian history that the wife of the Governor-General has held a reception without dispensing liquors, and marks a new era in Canadian high social life. All honor to her ladyship for this new departure. Let us hope that her wholesome example may be widely followed.

EARLY DAYS OF PRESBYTERIANISM IN AND AROUND KINGSTON.—NO. 1.

BY REV. SAMUEL HOUSTON, M.A.

Soon after the middle of the eighteenth century, New France became Britain's by conquest, and a few years later the ownership was confirmed by treaty. Some twenty years more elapsed ere the British began to settle in what, at a later date, became the City of Kingston. It was about this latter time that the first child of British parentage was born here. Col. Clark, afterwards of Dalhousie, is quoted as saying, "I was born at Frontenac, now Kingston, in 1783, and was baptized by the Rev. Mr. Stuart." The Mr. Stuart here referred to, in later days better known as the Rev. Dr. Stuart, was the first Anglican minister, from 1785 to 1811. Before coming to Canada, which he did at the close of the Revolutionary War, he had been missionary to the Mohawks, at Fort Hunter, in the State of New York. His father, Andrew Stuart, an Irish Presbyterian, had emigrated from Omagh about 1730, and settled at Harrisburg, in Pennsylvania.

The first Presbyterian clergyman in this part of Canada was the Rev. John Bethune, who was a Scotchman, but he had gone with his parents to the Southern States prior to the breaking out of the Revolutionary War. In the early part of the struggle he was chaplain to a regiment in the service of the Crown in the Carolinas. The division with which he was connected suffered disaster, and he was imprisoned for a time and left destitute. When set free he made his way to Nova Scotia, where it is said he took part in enrolling the emigrant Highland regiment, which afterwards did good service in the defence of Quebec, when it was attacked by an American force. This regiment was known as the 84th, and Mr. Bethune was its chaplain. It is said that the 84th was on Carleton Island for a time, in 1783, where Mr. Bethune spent that winter and married a couple within the walls of Fort Frontenac, which was the old name of Kingston, not long before its being disbanded. In that case it is not unlikely that Mr. Bethune may have held service in Kingston as early as 1783, the very year that is set down as the beginning of British settlement here. We hear of him next year in the neighborhood of Oswegatetue, and he is still in receipt of a salary from the Government. In 1786 he founded the first congregation of our order in Montreal, that afterwards known as St. Gabriel

Church. The following year he moved to Williamstown in Glengarry, and there he spent the remaining twenty-eight years of his life. One reason for his removing from Montreal to Glengarry was that he might avail himself of the privilege, to which he was entitled as chaplain, of taking possession of the liberal land grants made by the Crown to the disbanded regiments. A chaplain ranked as captain, and so he could claim 3,000 acres for himself; and each of his children on attaining maturity, could claim 200 acres. As his family was large this was no small inducement. A late writer refers to him in these terms: "Though he went to reside on his property, he did not forget his ministerial vows. He resumed professional work in the new sphere to which Providence led him. He was a faithful and zealous missionary, and to this day the fruits of his vigor and efficiency remain in the large and prosperous congregations organized by him, not only at Williamstown, but also at Martintown, Cornwall and Lancaster. He baptized altogether 2,379 persons during his ministry in Glengarry. In no part of Canada, perhaps, was the Protestant part of the population so well consolidated as in the district to which Mr. Bethune ministered. Very few denominations have even yet acquired a foothold in it, thanks to the high influence, both intellectual and spiritual, which he exercised at the formative period of the history of Glengarry." Some of his sons in their school days came under the spell of that able teacher who afterwards rose to be the first bishop of Toronto, and having followed him into a sister church, attained to great eminence in their new connection. A descendant of Mr. Bethune's is now the respected Presbyterian minister at Beaverton, on Lake Simcoe.

During the last twenty years of Mr. Bethune's life, there was another minister labouring east of Glengarry and nearer Kingston, in the counties of Stormont and Dundas. This was the Rev. John Ludwig Broeffle of the Reformed Dutch Church of the States. Of him it is on record that "He was a faithful pastor, laborious and self-denying. His income was small; it is said that his actual stipend never exceeded one hundred dollars per annum, and he had no private means." He was held in the highest esteem by the people to whom he ministered. He died in 1815, the year that Mr. Bethune died.

In the year 1798, the Reformed Dutch Church commissioned the Rev. Robert McDowell to do missionary work in Upper Canada. For many reasons he is, to us in Kingston, of the early pioneers, the noblest Roman of them all. His long service in this neighborhood, his ability and devotion, as well as his close connection with the town here, make him, at least during the first half of the period of his labour on this side of the Lake, more to us than any others of that early day. During the first generation of British rule here, the church that commissioned him was almost the only one that made an attempt to supply the spiritual wants of Presbyterian Churchmen in Upper Canada. It was then, as it still is, one of the staunchest of the Presbyterian family of churches. Those who are at all familiar with church history, will remember the famous Synod of Dort, which was called together early in the seventeenth century, by the Mother Church of Holland. There sat in that Synod five commissioners from the Church of England, one of whom was already a bishop, and two others were afterwards raised to the Episcopal bench. One of the latter was the widely known Bishop Hall. Our church in Canada owes much to the Dutch Church in the States for what was done in those early years, above all for the gift of Mr. McDowell. He was of Scottish parentage, although a minister of the Dutch Church. He had a pressing invitation at first to settle at Elizabethtown, now Brockville, but in 1800 he accepted a call to Fredericksburg, Ernestown, and Adolphustown, and there he ministered the rest of his life, more than forty years. His parish for a time was from Brockville to the head of the Bay of Quinte; indeed, it may be said to York. Those who came later could hardly understand the toils, privations, and difficulties that had to be borne by the pioneers. They needed to be men like John the Baptist, without longings for luxurious indulgences, and sternly true to convictions formed in youth. There were temptations hard to be resisted to turn aside from the faith in which they were brought up.

The next minister settled in the region around was the Rev. W. Smart, of Brockville, and a few years later the Rev. Wm. Bell and his family came to Perth. The last named was the father of Dr. Bell, who is now Bursar of Queen's College. Messrs. Smart and Bell were from the Secession Church of Scotland, and had been warm friends in London, where both had spent part of their youthful days. It was a rare joy to both that they were settled so near to each other in Canada, in these western wilds, that in the good providence of God they were allowed to take sweet counsel together, both in their own personal experience and in modes of work. In the writings of both there are most touching references to the blessed fellowship they had with one another. In the year after Mr. Bell's arrival in the country these two, with others now settled between here and Montreal, formed the Presbytery of the Canadas. While the ministers that formed that Presbytery were mostly of the Secession, they showed no disposition, but the reverse, to set up or to foster what was peculiar to the old land; their ideal was to frame a platform broad enough to embrace all that came from the fatherland. The founders of the Presbytery were broad-minded men; there was in them a disposition to adapt themselves to the needs of a new country. In this they were worthy of great praise; they deserve to be remembered with gratitude. They were before their time, however; the ideal of a consolidated Presbyterianism was not to be realized for two generations yet. It came, but they did not live to see it.

This very brief and imperfect sketch of what was done in the region around brings us up to the consideration of what we are able to glean of the work in Kingston itself. Organized Presbyterianism was somewhat late in making visibility here; the Roman Catholics, the Anglicans, and the Methodists were all ahead in setting up house. Late as they were in occupying the ground, however, they were the first to erect a stone temple in which to worship God.

Of the first 30 years of Kingston's life under British rule we can say very little that is definite regarding our special subject. There are very few outward manifestations of Presbyterian faith and order on record during that time. Among the Loyalists elsewhere, and even in the neighboring townships, there were Presbyterians, both of Dutch and Scotch extraction; we cannot doubt, therefore, that of those settled here there were some of that complexion. When we come down to the end of that first period of 30 years, as we find men of note among those of the Loyalist stock of the Presbyterian faith, we may conclude that there were some from the very first. We find in the army and navy, and in other Government employments, men whose names were distinctively Scotch, and we may assume that they were of the faith that is prevalent in North Britain. Before the 18th century passed away there are on Masonic records, and of high official rank in the order, men with such names as McKay and McLeod, and such names have the aroma of the heather and the smoke of the peat on them. Soon after this century opens we meet on the army list the name of a Lieut.-Col. McPherson, who in later days was one of the founders of St. Andrew's Church, and his descendants are there to this day. We will have to make reference to that family again as we go on. Again, we may assume that from the early years of British settlement and onward there were immigrants coming in from Scotland and the north of Ireland. They came to this new land full of the history, traditions and contentings of their fathers, with a passionate attachment to all that was distinctively characteristic of the faith and simple forms of worship believed in and practiced by those who look back with such veneration to what was done by the Assembly that sat in Westminster Abbey two centuries and a half ago. The Scotch-Irish in particular had left their native land in many cases smarting under what they regarded as unbearable wrongs done them by landlords, on the one hand, and by a dominant church on the other. They resented strongly the disabilities, both civil and religious, that pressed upon them. Somewhat later, when we emerge into the clearer light of the memory of the oldest surviving inhabitants and of the more abundant material that is available to the modern historian, we find here and in the country back of this as well as east

and west of it, representatives from every county of Ulster. The stream of immigration began very early to flow in, at first but slowly, but, as the years went on, in ever-increasing volume. Such was in a large and important part the material of which our citizens then and for some generations later were composed.

We may try to picture to ourselves the religious services that were enjoyed, for a time fitful and irregular to a large degree. As weeks and months and at times longer periods passed without such services as they had been familiar with in the old land, the somewhat rugged lines of Psalms most familiar to them acquired a meaning that in childhood's days they hardly thought of, they were reminded by them of their pilgrim condition, they thought with sadness of other lands and days. They would croon in a minor key, and as they did so their eyes filled with tears, the lines:—

"My soul is poured out in me,
When this I think upon,
Because that with the multitude,
I heretofore had gone.
With them into God's house I went,
With voice of joy and praise,
Yea, with the multitude that kept
The solemn holy days."

Then when that they longed for so much did come, it was to them a feast of fat things, and they looked back to the day as a red-letter day. Then they broke into joyous and stirring and triumphant strains, the major instead of the minor key.—

"I joyed when to the house of God,
Go up they said to me."

Or,
"We'll go into His tabernacles
And at His footstool bow."

As we have seen, the Rev. Mr. Bethune was in the neighbourhood as early as 1783. In 1798 Mr. McDowell came to the colony and soon after made his home at Fredericksburg. From that time onward he was at hand to keep the fire burning; or, if nothing more, to prevent it from being quenched until more favourable days would come. His record of marriages and baptisms, a bulky as well as a venerable looking folio, is to be seen in the college. By the kindness of Dr. Bell I was allowed to look it over not long ago, when gathering materials for this paper. The baptismal lists are made out in headings under the names of the several townships along the front of the counties of Frontenac, Lennox and Hastings, as well as some of those in Prince Edward county. There is a Kingston list, not very numerous, but it is an exceedingly interesting one. The dates are during the first decade of this century. Among the names are those of Graham, Forsyth, Horning and others. We can imagine the good man setting out from his home at Fredericksburg and trudging on foot along the lake shore, past Bath and what is now known as Collins Bay, to come here and minister to the Presbyterians that were in the village. Usually he would have a preaching service when he came and sometimes there would be a baptism, and as time allowed he visited from house to house. With his extensive diocese he could not be frequently here, but he brought encouragement to those of his own faith as often as in his itineracy he made his rounds. In such ways he helped, under God, in the formation of the character of those who were dependent on him for spiritual guidance until they were able to have a clergyman of their own.

When the last century was nearing its close, and before Simcoe, the first Governor of Upper Canada was called elsewhere, a movement seems to have been made in the direction of establishing an institution for teaching the higher grades of education, and an application was sent to Scotland for a man to be the head of the embryo college. The position was offered to Thomas Chalmers, a young man then and without fame, but a man whose name was ere long to fill a large place in the English-speaking world as a massive orator, a scientist and a promoter of the most advanced forms of benevolence, a true philanthropist as well as a savant. Chalmers did not respond, but he advised his friend John Strachan to come. The most prominent names on the application were those of Stuart, the first rector of St. George's, Cartwright and Hamilton. The evidence is not very clear that Robert Hamilton lived much here, but he had interests here and it appears as if he and his family must have been here for a brief space at that time. His grandson the collector of this port, tells me that the traditions of the house make his grandfather to have conducted a business on Carleton Island before settling down permanently at Niagara. The Hamiltons are a Presbyterian stock, the son of Robert Hamilton of that day being the late Hon. John Hamilton, long identified both with St. Andrew's church and Queen's College. In the first list of Legislative Councillors for Upper Canada the name that heads it is that of Robert Hamilton. That appointment was made by Governor Simcoe, here in Kingston, when he inaugurated the government of the colony for the first time in the summer of 1792. The projected

scheme of a college fell through at that time, to the temporary disappointment of the young Scotchman, who however came here and taught for two or three years.

The first decade of this century had not long passed away when the Rev. W. Smart came from the old land and became minister of Brockville. We might expect that he as well as Mr. McDowell would give service as he was able to the Presbyterians of Kingston. The *Gazette* newspaper, of date March 10th, 1816, contains the following advertisement, which to our eyes in these days is somewhat startling:—"The Rev. W. Smart, of Brockville, will deliver a discourse in the English church to-morrow, at two o'clock, on the following subject. The gospel of Christ adapted to the nature and circumstances of man." One is tempted to ask whether the Presbyterian ancestry of Archdeacon Stuart had anything to do with the granting of the use of the church on that Sabbath afternoon to Mr. Smart and the adherents of Presbyterianism in Kingston.

We are now on the eve of the time when our people took steps towards having a place of worship of their own. The Crown Land Grant, of which a copy lies before me as I write these words, dated early in 1817, conveys a large part of the property which has been occupied ever since by the St. Andrew's congregation. The property granted is said to be bounded on one side by Store Street, on another by Grave Street, and on a third by a street which runs north, but which is not yet named. Store Street has since then become Princess, Grave has become Queen, and the street running north is now Clergy. The names of the grantees are as follows:—Smith Bartlett, Solomon Johns, Archibald Richmond, Allan McPherson, Samuel Shaw, Alexander Pringle, John McLean, Daniel Washburn and Benjamin Olcott.

We must not pass these names without looking at them and jotting down what we know of the men so designated. In the first place it is to be noticed that the social distinctions of those days are to be seen in the way in which the men are characterized. We are told that the first five are merchants, the next three are esquires, while the last is a yeoman.

There is another division of these men that both in itself and in the history of the cause in Kingston is invested with more moment than what bears on social distinctions. In reading over the names for the first time the thought that occurred to me at once was this: Four of these, the first two and the last two, are of United States origin, the other five are Scotchmen. Further examination fully confirmed the first impression. It is not a supposition now in my mind, it is an historic fact. Those of United States origin were spoken of by the Scotch as "Yankees," and that term was by no means a term of honor when coming from the lips of those whose feet at one time trod the heather. In conversation with some old people my ears at once detected the tone in which the "Yankee" Church of the long ago was mentioned. I have no doubt that political prejudices as well as an assumed patriotism helped to sharpen the sting. In the history of the congregation of St. Andrew's the four "Yankees" do not appear again, we shall meet with some of them in another cause in the place, and we may assume that all of the four went into that other cause. The five Scotchmen are to be met with for a considerable time after, as above all others dominating the temporalities, and some of them were members of the first session as well. We shall see more of them again and of the character of the work that they did. Several of Allan McPherson's family are still here. One son was long the Emigration Agent of this port. John McLean was at a somewhat later date more familiarly known as Sheriff McLean. I learn from conversations with the older inhabitants that many of the others were well known men in their day. During the same year that the Crown Land Grant was made, an application was sent to the Presbytery of Edinburgh, asking for a minister to be chosen, and if only a licentiate, that he be ordained and sent out to them. Thus the ministers of that Presbytery were constituted patrons of the charge here and they continued to be so until a Presbytery of the Church of Scotland was constituted in Canada. The patrons, however, were in no hurry to appoint a minister. They waited until things were in a more forward state. The venerable brethren of Edinburgh were endowed with the characteristic Scotch caution.

Regarding that same year, 1817, in Gourley's statistical account we are told that there were in the town, apart from the township, 450 houses and 2,250 souls. In the same publication we are told that there were then four churches or meeting houses, one Episcopalian, one Roman Catholic, and two Methodist. It is added that there were four professional preachers, one Episcopalian, one Presbyterian and two Methodists. This did not include the chaplains of the army and navy. While accepting the above as generally correct, we demur to the allegation that a Presbyterian minister was resident here in 1817.

(To be continued.)

Our Contributors.

HOME FROM YOUR HOLIDAYS.

BY KNOXONIAN.

Your first duty after coming home from a holiday is to be thankful you have a home to come to. Summer resorts are well enough in hot weather, but the poetry goes out of them about the first of September. Muskoka is a grand place when the weather is warm enough to permit one to lie on the grass comfortably; but when you have to tramp around with your hands in your pockets to keep up the circulation, Muskoka loses its charm. The lower St. Lawrence is pleasant enough on a fine day; but late in the season a wind comes up the river that finds the weak spot in a man's constitution much quicker than some politicians find a constituency. Even the Atlantic coast loses its charm in autumn. The fact is, everybody likes to get home when the days shorten and the weather begins to get cool. If you are not thankful that you have a home to go to you are as ungrateful as a "Grit" constituency.

The next duty is to be thankful that you have work to do and strength to do it. Too many people complain about work. Work within reasonable limitations is one of the greatest of earthly blessings. It is good for body, mind and soul. It is good for the body, because no idle man is likely to have good health. It is good for the mind, because a "mind quite vacant is a mind distressed." It is good for the soul, because few if any of us have grace enough to keep out of mischief if we have nothing to do. The old proverb says that a certain personage always finds something for idle hands to do. The fact is very few people are absolutely idle. If we are not doing good we are pretty sure to be doing mischief. If people who have nothing to do would go absolutely idle the only harm done would be the loss of their board and clothes. The trouble is, that they don't go perfectly idle.

We have heard people in prayer give thanks for a great many things. We have no recollection of ever having heard anybody give thanks for the blessing of work. And yet work is, we repeat, one of the greatest of earthly blessings. Does anybody question that statement who remembers the sufferings of the thousands who failed to get work last winter. Hugh Miller used to say that the saddest of all sights was a strong man willing to work but looking for work in vain. Thank the Lord every day for work and strength to do it.

Now that you are home again it is not absolutely necessary that you should bore everybody with a long and tedious description of everything you saw and heard.

If you were fortunate enough to have had a trip to the old country, it will not be necessary for you to tell all your neighbors that London is a large city and that Edinburgh is the capital of Scotland. Some of the people who never crossed the Atlantic have an idea that London is a place of considerable size. It is scarcely necessary to travel four thousand miles to find out that Edinburgh is the capital of Scotland; and that Liverpool and Glasgow are cities of commercial importance. These are facts known to every boy in a junior geography class, therefore don't tell them more than a dozen times on any one evening.

It may not be absolutely necessary for you to mention more than fifty times a day that you saw some distinguished people during your holidays. By running over their names in a familiar kind of way you may perhaps induce innocent people to think that you were in high society. That may be all right enough, but don't do it too much. Remember the most contemptible members of the human family are those who try to hang on by the skirts of other people.

Whatever else you do don't speak as if you think that being at home and faithfully discharging duty is a kind of punishment and that going some place is the only and highest kind of enjoyment. There is a tribe of people growing up in this country who seem to have the idea that home is a kind of prison

house, that work is a degradation, and that the only way to enjoy oneself is to gá d about. If the tribe increases, Confederation will be a dead failure. After all, home is the best place on earth; and duty the highest thing on this side of heaven.

COMMON SENSE VERSUS HIGHER CRITICISM.—NO. 1.

BY THE REV. JOSEPH HAMILTON.

I have just been reading Dr. Driver's little book on Isaiah. The author has certainly brought the events of contemporary history into view in such a way as to throw vivid light on many of the prophecies. Like some others, however, who take the same line, this author at once challenges unfavorable criticism when he discredits the authorship of Isaiah in reference to the latter part of the Book that bears his name. I do not discuss the question as to whether Isaiah did write the whole of that Book, but the silly ingenuities that are resorted to, to prove that he did not, are not creditable either to higher or lower criticism. Dr. Driver contends that the latter part of Isaiah must have had a different author than the first part, because of the difference in *style*, the difference in *thought*, the difference in *theology*, and the difference in *words*. I think this is a fair summary of his case.

As to difference in *style*, our author says, "The difference of style . . . is but the external expression of a difference of mental habit, in other words, of a difference of personality." So then, there can be no change of mental habit without a change of personality! We had thought that with added years, and new insight, and increased learning, and new associations, and enlarged experience, we might come to have a change of mental habit. I think most of us of any considerable age, if we look back a number of years, will be conscious of a very marked change of mental habit. But our author says, "No; such a thing never takes place; it cannot take place without a change of personality; and because there is a change in the style of the Book of Isaiah, there must have been a change of author." I wonder if Dr. Driver ever looks at any of his own very early sermons. If he has not acquired both a new mental habit and a new style since those sermons were written, he has an unusual experience. The fact is, that a change of style such as our author thinks he discerns in Isaiah, proves nothing at all. Time will work changes in any man's style; so will a new theme; so will new conditions. In fact, a man of any considerable versatility is not confined to one style. He will have different styles at different times. Let me give you an example of this. Some time ago I was reading a speech by Mr. Gladstone. Now we all know the ordinary Gladstonian style. It is characterized by long sentences, frequent parentheses, repetition of certain words, involved construction, sometimes rather obscure meaning. But Gladstone himself is not always Gladstonian. In the speech referred to I came to a place that fairly bristled with short, sharp, crisp sentences that went off like the rattle of musketry. The style was so unlike the man that I had to look back to see if the speech was really one of Mr. Gladstone's, and sure enough, it was his. The Grand Old Man was there, as large as life, and not re-incarnated either. There was no change of personality such as Dr. Driver says there must be where there is a change of style. Gladstone could change his style in half an hour, with changing circumstances; or rather, he changed it unconsciously in new conditions. And what Gladstone could do in half an hour I believe Isaiah might do in forty years. This argument founded on style is entirely overdone. One more sentence from our author will make that abundantly clear. "It is alien," he says, "to the constitution of the human mind for an author to cast off the habits of a lifetime, and assume an altered style in his old age." The absurdity of this is self-evident. It is a mere literary pretension, unsupported by observation or experience.

In the next place, the difference of *thought*, in Dr. Driver's view, establishes a difference

of authorship in Isaiah. Then Isaiah ought to harp on the one string through sixty chapters, and for a period of forty or fifty years; if he changes a note he is not the same man. That is really Dr. Driver's contention. His own words will show that I do not misrepresent him. Speaking of the supposed author of the latter part of the book, Dr. Driver says, "the prophet moves along lines of thought different from those followed by Isaiah; he apprehends and dwells on different aspects of truth." We should think he would. He would not be much of a prophet if he did not. Delivering messages of urgent national importance for a period of half a century, and all of them suited to the changing conditions of the time, we would be very much surprised if he did not "move along different lines of thought" and "dwell on different aspects of truth." But, no; Dr. Driver says the change of thought proves a change of authorship. Even where there is a similarity of thought or expression in the earlier and later parts of the book, Dr. Driver sees an *expansion* of the thought, and the mere *expansion* of it, means different authorship. He says, "Even where there is a point of contact between the two parts of the book, or where the same terms are employed, the ideas attached to them have a wider and fuller import." And this wider and fuller import implies different authorship! Isaiah may live a long life; he may be the leading prophet of his time or of all time; he may live in a period of stirring change; he may have a fitting message for every new condition of the nation, but he must not move along any new line of thought, or present any new aspect of truth. This is actually Dr. Driver's position. It is silly enough in all conscience, but it becomes even more so when we notice some of the instances by which it is sustained. The phrase, "high and lifted up" is quoted by our author to show that because it is used in a larger sense in the later than in the earlier part of the book, it must have been used by a different author. That the same phrase is used at all in the earlier and later portions gives no suggestion to our author that the same man might have written the whole. O dear, no. His genius is of far too refined and subtle a kind to take any such common suggestion as that. He goes much deeper. He sees that the phrase expands in its meaning; and his ingenious, active mind seizes the conclusion at once that it was used by a different person. The phrase, "high and lifted up" in chapter ii. is applied to the cedars of Lebanon; in chapter vi. it is applied to God's throne; in chapter lvii. it is applied to the loftiness of Jehovah himself. Now, in the first and second instances quoted, it is agreed that the phrase is used by the same author. Dr. Driver and all the higher critics admit that. But what about the expansion of the meaning of the phrase in the second instance? The cedars were "high and lifted up" in the first instance; now it is *God's throne* that is "high and lifted up." What about the expansion here? Does it not indicate a change of author? I suppose it would, if the case required it; you can find indications of anything you want if you start out to find them. And the higher critics do find the indication they want when they come to the same phrase used, as it is for the third time, in the latter part of the book. Here the phrase is applied to Jehovah himself; and that expansion of the thought, we are told, indicates a new author! The advance from the *cedars* to *God's throne* is far greater than the advance from the throne to *God himself*, as humanly conceived and expressed. But that does not matter. The critics are bound to find a new author in the latter part of the book, and they are going to find him, common sense notwithstanding.

In another paper I will deal with Dr. Driver's two other positions, namely, that a difference in *theology*, and difference in *words*, between the earlier and later parts of Isaiah, indicate a difference of authorship.

Knox College, Toronto.

Which is more misshapen—religion without virtue, or virtue without religion?—*Joubert.*

ENGLAND'S LAWS IN OLDEN TIMES

A glance through the Statute Book gives, perhaps, as good an idea as anything of the manners and customs of England in the middle ages, besides an occasional insight into the doings of the world at that period. We hear of the blindness of justice and inefficacy of the law at the present time, but in those dark days justice was only a name, and law meant only the pleasure of the king and the powerful nobility.

For many years human life was regarded almost as worthless, often being taken in punishment of what we should deem now trivial offences. For a long time man was regarded as belonging to the soil, to be bought or sold with the land, similar to the position of a Russian serf in our days.

In those days superstition was rampant; and the dread of foreign competition exercised the minds of England's legislators to an unwholesome degree. Indeed, in the early part of the middle ages the Statute Book received its chief additions from Acts relating to the customs and trade of England, interspersed with severe denunciations of heretics, traitors and night walkers.

The Flemings were a particular bugbear, inasmuch as they wove a better class of woollen cloth than that turned out by English workmen. The import of their goods was prohibited, but they were allowed to settle in England, and bring their looms with them. The apparel of the king's "loving subjects" was the frequent cause of contention, and Parliament seemed to exercise considerable anxiety, considering the great number of acts required to settle the costume of the commonalty. In 1337, a protection Act was passed which decreed that "none should wear any cloth, but such as is made in England," and in the same year another Act prescribed "who only shall wear furs;" an Act that would scarcely be brought before the Dominion Parliament to-day. There is such a persistency in the regulation of dress by Parliament, that some confusion appears to have been made as to due distinction of class, for, after a century and a quarter of legislation on this matter, an Act passed in 1463 definitely fixed "what kind of apparel men and women of every vocation and degree were allowed, and what prohibited."

Workmen's wages were fixed by Parliament, and altered as occasion required. In 1347, Parliament attempted to solve the labour question in a very high-handed manner. It was ordered that "every person able in body under the age of sixty years, not having to live on, being required, shall be bound to serve him that doth require him or else be committed to the gaol until he find surety to serve." In the same year another Act of Parliament was passed, declaring that "if any artificer or workman take more wages than were wont to be paid, he shall be committed to the gaol." And another Act enjoined that "no person shall give anything to a beggar that is able to labour." Trade unions were forbidden by two Acts of Parliament passed respectively in 1424 and 1436. The former prevented masons from confederating "themselves into chapters and assemblies," and the latter was passed as "a restraint of unlawful orders made by masters of guildes, fraternities and other companies."

What would the exponents of "Woman's Rights" think of an Act which was passed in the year 1225 and seems to suggest the total distinction of the softer sex. In that year it was decreed that "no man shall be taken or imprisoned upon the appeal of a woman for the death of any other than that of her husband."

The people's and the king's food has exercised the attention of the ancient law-givers. The sturgeon was pronounced a royal fish by a statute passed in 1343, which recites that "the king shall have the wreck of the sea throughout the realm, whales and great sturgeons taken in the sea, or elsewhere within the realm, except in certain places privileged by the king." An earlier Act ordained that things purveyed for the king's house should be

praised." It required a special act to regulate the several prices of a hen, capon, pullet and goose; and an Act was passed to regulate the sale of herrings at Yarmouth. Herrings were to be sold "from the sun rising till the sun going down, and not before nor after, upon the forfeiture of the same merchandise." Six scores were to be counted to the hundred, and 10,000 herrings were to be sold for 40s., and that people who bought them at that rate should sell "for half a mark of gain, and not above."

Butchers were prohibited by Henry VII's Parliament, from killing beasts within any walled town, and the same privilege was also accorded Cambridge.

The Parliaments of the last of the Tudor monarchs passed many measures which seem curious in our time. The spirit of Elizabeth to appear well in the eyes of neighboring countries burns throughout the whole of the work of Parliament. Take for example the preamble to a statute for abolishing logwood in the dyeing of cloth, wool or yarn:—"Forasmuch as the colors made with the said stuff, called logwood, alias blockwood, is false and deceitful, and the clothes and other things therewith dyed are not only sold and uttered to the great deceit of the Queen's loving subjects within her realm of England, but also beyond the seas to the great discredit and slander as well of the merchants as of the dyers of the realm." In 1545 an unique Act of Parliament (passed in 1541) was repealed. It recited, "that no manner of person or persons from and after the 1st day of August then next, ensuing, should vent, utter or put for sale, by retail, in the gross or otherwise, any manner pins, within this realm, but only such as should be double-headed, and have the heads soudered fast to the shank of the pins, well smoothed, the shank well shaven, the point well and round filed, canted and shaped; upon pain that every offender in that behalf should lose and forfeit for every 1,000 pins not sufficiently wrought and made, vented, uttered or put to sale, contrary to the purport of this Act, forty shillings."

Space will only allow me to briefly refer to a few other curious Acts. In 1236 it was declared that the day of Leap Year and the day before should be regarded as one day only. In 1331, it was made a penal act to convey gold or silver out of the country. In 1565 it was made unlawful to work hats and caps with foreign wool, unless the artificer had been apprenticed to the mystery of hat-making, and in the same year it was made a felony to carry over sea rams, lambs or sheep. In 1585 an Act was passed for the preservation of the timber in the wilds of Surrey, Sussex and Kent, and is chiefly noteworthy on account of the total absence of timber in that locality in our time. Parliament, in 1581, prescribed the true making, melting and working of wax, and in 1597, prohibited the excessive making of malt. This is perhaps the earliest appearance of the political prohibitionist. In the same year they proscribed "lewd and wandering persons pretending themselves to be soldiers and mariners." And about the same time they passed an Act against "vagabonds calling themselves Egyptians." This Act was apparently abortive to judge by the number of gipsies in our days. Tin was prohibited from export from all the ports of the realm, except Dartmouth. In 1403 we learn "what things may be gilded and laid over with silver or gold, and what not."

James I., the English Solomon, vented all his energies on the suppression of witchcraft. And many interesting Acts were passed during the Stuart period, but time will not allow me to cite enactments posterior to the death of Queen Elizabeth.—*A. Melbourne Thompson, in The Week.*

The Ontario Government crop bulletin says the excessive drouth, especially over the large western area, has caused a great falling off in some crops. Considerable damage was done by grasshoppers in midland counties. The fall-sown crops show the best average; spring wheat very poor; hay good; oats and barely under the average; corn fair; peas and roots poor; average crop fruit, except in east; fall apples up to the average.

Christian Endeavor.

THE ALTERNATIVES.

REV. W. S. MCTAVISH, B.D., ST. GEORGE.

Sep. 9.—John iii. 16-21; 31-36

From the earliest ages God has been giving mankind the choice of good or evil, of blessing or cursing, of life or death. Adam was given the privilege of choosing whether he would obey God and enjoy life, or disobey and suffer death (Gen. ii. 16, 17). Cain had a similar choice. God said to him, "If thou doest well shall thou not be exalted, and if thou doest not well sin is crouching at the door" (Gen. iv. 7). Moses said to the children of Israel, "I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing; therefore choose life that thou and thy seed may live" (Deut. xxx. 15, 20). Isaiah was sent to Israel with this message, "Say ye to the righteous that it shall be well with him for they shall eat the fruit of their doing. Woe to the wicked; it shall be ill with him, for the reward of his hands shall be done to him" (Isa. iii. 10, 11). Solomon also said, "Though a sinner do evil an hundred times and his days be prolonged, yet surely I know that it shall be well with them that fear God. But it shall not be well with the wicked" (Eccles. viii. 12, 12). When John the Baptist came, he made this declaration, "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life" (John iii. 36). Christ also set before men life or death, joy or sorrow, pleasure or pain, peace or unrest, holiness or sin.

Every individual must make the choice for himself. He must decide for either the one or the other. Joshua said to the children of Israel, "Choose ye this day whom ye will serve" (Joshua xxiv. 15). He recognized the fact that it was impossible for them to occupy a middle ground; and that if they were not enlisted under the banner of heaven they were still serving the wicked one. Jesus himself presented the same idea in the clearest and most unmistakable terms, for He said, "No man can serve two masters, for either he will hate the one and love the other, or else he will hold to the one and despise the other" (Matt. vi. 24). Every man therefore, is either a child of God or a servant of the devil.

What does God wish us to choose? Every precept, every command, every exhortation, every promise, every warning, indicate very clearly that God desires to choose life. He has no pleasure in the death of the wicked. He would rather that all would turn unto Him and live. "God sent not His Son into the world to condemn the world, but that the world through Him might have life" (John iii. 17). He invites all to look unto Him and be saved (Isa. xlv. 22.)

God is so desirous of saving men that He has made the terms of salvation very simple and very easy. To every one who asks, "What must I do to be saved?" He replies, "Believe on the Lord Jesus Christ and thou shalt be saved." If salvation depended upon good works, or human merit, or riches, many might despair, but what could be easier than to trust a loving, compassionate and mighty Saviour?

Not only are the terms of salvation very simple, but the sinner is urged in every possible way to take advantage of them, and to take advantage of them without delay. "Now is the accepted time, behold, now is the day of salvation." The sinner is further assured that he may enjoy eternal life here and now. This is what the Rev. F. B. Meyer would call one of the "present tenses of the blessed life."

The fear of God frees from all other fear.

Who never looks for angels will see fiends.

A street car conductor at Cleveland paid this compliment to the visiting hosts of Endeavorers: "They are the easiest people to collect from I ever had. If I miss one, he comes and hands me his fare."

Pastor and People.

"RETURN UNTO THY REST."

Return I return I the Shepherd's voice is calling
From breezy heights and pastures fresh and
sweet ;
O'er the fair landscape are the shadows falling,
And earth and sky in dim embraces meet.

Like fleecy clouds, in soft and woolly tumult,
The cherished flocks, with bleatings oft, ascend,
And on the quiet air the tinkling sheep-bells
With evening lullabies their music blend.

And thus they rest, in green and pleasant pastures,
And thus at eve for quiet folds they yearn
O soul of man, so weary of thy wandering,
Unto thy resting place return, return !

Unto the ark the dove returned at evening,
Weary and baffled, by the flood distrest ;
He who was rest, the wanderer receiving,
Folding her pinions on His tender breast.

Weary thy pinions, baffled, restless spirit,
Made for the Infinite, for Him we yearn ;
O'er land and sea His voice is ever calling—
" Unto thy rest, O wanderer, return !"

—Clara Twiss, *Sunday Magazine*.

ELIJAH AND ELISHA.

These saints of God are two of the grandest characters in Old Testament history—which was the greater it is hard to say. The life of Elisha was emphatically a busy one ; of the ninety years he lived, sixty were spent in the school of the prophets and in public acts for the good of the nation. His miracles unlike those of Elijah, were for the most part of a merciful character, and though he did not enter into rest, in the same manner as he did, for no chariot of fire received his body—he was honoured in a manner never put upon any other man—the one was honoured in his departure, the other after it. He died, and they buried him. Whatever be the occupation of the life, the grave is the last resting-place. When Elisha died, the country was in a state of commotion, resulting from continued attacks of the Syrians against Israel. That Israel should be victorious the prophet predicted before he died, but these were probably faint hearted ones, who thought that when the prophet died their cause was lost. To show them that their fears were foolish, and that God would not forsake His people the miracle recorded in the text was wrought. A dead body, cast hastily into the prophet's tomb to hide it from a band of Moabite brigands, on touching the bones of the prophet, started into life. The prophet is dead, but he still has power. His spirit lives to infuse hope and courage into the hearts of his countrymen. Jehovah will come to their deliverance. The God of Elisha shall interfere, and free the land from the hand of the spoiler. This was more than Elisha had done in his life ; when he could not without many prayers, and stretching himself upon the body of the Shunamite's child, raise it to life ; whereas now, upon touching of his dead body God restored a man in an instant to perfect health. "He did wonders in his life, but after his death his works were marvellous."

The incident teaches that the influence of a good man's life is deathless, continuing from age to age. We do not believe in the worship of relics, nor that pilgrimages to the graves of martyrs can obtain for us absolution from sin. And yet occasional visits to the graves of departed worth are not useless. Those who stand reading the inscriptions on our monuments, or walk over our graves, may feel the ennobling effects of our lives. For

To live in hearts we leave behind
Is not to die.

The passage teaches the continuous and increasing posthumous inference of a godly and useful life, and that the influence exerted after death is in proportion to the character of the life. A man, through his life and works and moral worth, may thus live after death to greater purpose than when in the body. Like the winged seeds, borne by the wind hither and thither, but eventually taking root and adding to the trees of the forest, such are the impressions that good men make upon society. They may be all unconscious of the influence

they wield, shrinking from public notoriety while they live, and expecting nothing after death, saying in all sincerity—

Thus let me live unseen, unknown,
Thus unlamented, let me die,
Steal from the world, and not a stone
Tell where I lie.

But none the less do they exert mighty forces upon the generations of men who succeed them. Such was John Calvin's wish, but although the spot where his dust is laid is but a matter of conjecture, his life and writings are the admiration of millions, next, indeed, to the volume of inspiration itself !

Illustrations of this truth are seen in the lives of Matthew Henry, Robert Murray, McCheyne, Whitfield, Wesley, Edwards, Chalmers, Duff, Guthrie, John Bunyan, and such men of God, who, being dead, yet speak as they never did before ; and continued, it matters not whether the body is buried with honours, or in the potter's field, cast into the deep, or burned at the stake—the man lives. Rome imagined, when ordering the body of Wickliffe to be disinterred and burnt to ashes, and these ashes to be cast into the stream, that his memory would be blotted out. But that act was the kindling of a mighty conflagration, that spread over the continent of Europe and back again to England. As Thomas Fuller says :—"The Swift carried his ashes to the Avon, the Avon into the Severn, the Severn into the narrow seas, and they to the main ocean ; and thus they are emblems of his doctrine, which now is dispensed all the world over." The Parliament of the Restoration after Charles II., ordered the body of Oliver Cromwell to be taken from the grave, dragged to Tyburn, hanged on a gallows, then buried like a felon, and the head set upon a pole in Westminster. Did that act strangle the spirit of liberty, or lessen the world's opinion of Cromwell's heroic deeds ? No, verily, his name and deeds are still the terror of tyrants in every age. The flames in which Patrick Hamilton and other Scottish martyrs expired, consumed with avenging fury within a generation the Papal and prelatic power. Samuel Rutherford spake truly when he said : "Till doomsday shall come, they shall never see the kirk of Scotland and her covenant burnt to ashes, or if it should be thrown into the fire, yet it cannot be so burnt or buried as not to have a resurrection."

They may scatter their dust to the winds of heaven,
To the bounds of the utmost sea ;
But her covenants burned, reviled and riven
Shall yet her reviving be.
—Rev. Wm. Cochrane, D.D., from the
Presbyterian, London, England.

POSTHUMOUS INFLUENCE.

"The evil which men do lives after them." That I believe, and 'tis an awful thought. "The good which men do is oft interred with their bones." That I don't believe. I believe that the influence of a good man's life continues when his bones, like Elisha's, are mouldering in the grave. Many of our poets have attained to great posthumous influence, such as Shakespeare, Milton, Byron, and last, but not least, Burns. I do not say that all Burns's poems are purifying and elevating in their tone and sentiment ; some of them are polluting and degrading. But what is the chaff to the wheat ? What is the polluting dross to the pure gold ? I look upon "The Cottar's Saturday Night" as one of the finest poems ever written, a poem fitted to convince every man in whose soul there is a spark of Christian charity that, despite Burns's faults and failings, there was in his heart "some good thing towards the Lord God of Israel." I don't believe he could have written such a glorious poem had he been entirely destitute of the grace of God. If the grace of God in his heart was only a "feeble spark," a spark invisible to the jaundiced eyes of the censorious and self-righteous, have we not the assurance of the gracious Father, "who knows our frame and remembers that we are but dust," that

The feeble spark to flames He'll raise ;
The weak will not despise.

"The banks and braes o' bonnie Doon" are singing Burns's praises, and I believe that

From a lecture by Rev. John Doble, D.D., Glasgow,
in *Christian Leader*.

year after year, and generation after generation, their singing will become louder and louder, and more and more rapturous.

There is one man who by his prose and poetry wields a posthumous influence in Scotland which I believe to be unsurpassed. I refer to the great Sir Walter Scott—"the Wizard of the North." I believe Sir Walter Scott to have been a good man, else I would not have mentioned his name in this lecture. Love for our native land is a natural affection and has been implanted within us by our great and gracious Father. There are thousands of Scotchmen whose hearts are glowing with warmest affection for their native land,

Land of brown heath and shaggy wood,
Land of the mountain and the flood.

And what writer has done more to intensify their affectionate patriotism than Sir Walter Scott ? Though many years have elapsed since, amidst Scotia's tears and lamentations, his bones were laid to rest in the silence and solitude of Dryburgh Abbey, yet his life is a living power, influencing for good the hearts and lives of thousands, especially the hearts and lives of leal and loyal Scotchmen. He needed not that magnificent monument which adorns our Scottish metropolis to perpetuate his name and fame. The grand old Highland mountains and hills are his monuments. Sir Walter's name is emblazoned by the sun,

In the beacon red
He kindles on Ben Vorlick's head.

His name is sounding through

Lone Glenartney's hazel shades,

and resounding o'er the heathery heights of Uam-var. His name is echoing from the rocky summit of Ben Venue, and re-echoing

Through the Trossachs' loneliest nooks.

His name is written in legible and lasting letters on "the silver strand of Ellen's Isle." Whilst Sir Walter was a great man, he was also, as I have said, a good man, his goodness joined with his genius have given him amongst his fellow-countrymen a posthumous influence which is unsurpassed, and which I believe to be unsurpassable.

I pass on to mention the names of one or two of our divines. Is Thomas Chalmers dead ? Many years have elapsed since, one summer morning, he was found by his daughter lying dead upon his bed. She supposed him to be sleeping, but, alas ! it was "the sleep of death." Though literally dead, yet he is virtually living. His life is a visible life ; the Free church is his body ; it is his life which is pulsating with unceasing energy through its congregations and organizations. Chalmers was greatly honored of God in life, and he is still being honored, though his bones are mouldering in the dust.

Last, but not least, Dr. Norman Macleod. Though dead and lying wrapped in his Highland plaid in a lonely churchyard, yet he is still living. His interesting writings are influencing the hearts and lives of thousands in this and other lands, and will continue to do so for many generations. His little work, the *Starling*, is one of the most beautiful and touching stories which was ever written. Norman Macleod's *Starling* will sing his praises to generations yet unborn. Chalmers and Macleod, though literally dead and silent, are virtually living and speaking. Their books, like Elisha's bones, are being made the medium of quickening power, not to one dead man, but to thousands and tens of thousands.

LET YOUR LIGHT SO SHINE BEFORE MEN.

Let your light shine—not you. It is this which has often given the gravest handle to the world—men have too frequently made use of God's light to show up their own gifts or graces. There are lamps so loaded with painted figures and ornamentation that the light does little more than display these, and there are people who are for ever speaking about God, but it is not difficult to see that their God is made strictly in their own image, and so they darken with self the light that should speak for the Light of Lights. Michael Angelo was accustomed to stick a candle on his paste board cap, so that he might not find the shadow of himself on the work he was doing.

This is a great, a covetable grace in things spiritual, which we all need to seek after. "Let your light shine before men"—not upon them, like a policeman's lantern flashed suddenly before a detected and frightened criminal—but before them with steady winsomeness that cannot fail in the end to attract their thoughts and hearts.

I knew a rich and godly merchant who was solicited for a subscription for a philanthropic object. He was busy, but at once said he would give £5. On the sheet being presented to him on which to sign his name and gift, he saw that a neighbouring merchant had subscribed £50. "What's this ? what's this ?" he asked ; "this matter must be more important than I thought. Tell me more about it," and in the end he subscribed £50 also. By the first merchant letting his light shine, the second one saw his good works, and so he also glorified the Father whose Spirit was in them both, "but," as he said, "if I had not seen that man's light I would not have known the importance of this work."

How many good works languish alone for want of a little light cast upon them !—not that we, but that our Father may be glorified. How differently all things look when light is cast upon them ! How the dullest country lane becomes as a bit of Paradise in the bright sunshine ! Even so may the self-evident light of love for God shed such a beauty on the commonest deed done for His sake as to lift men's thoughts unconsciously to the great Fount of all goodness and gladness. So let your light shine.—C. in the *London Presbyterian*.

WHAT IS YOUR ATMOSPHERE ?

There is an earthly and also a heavenly atmosphere. No true life abounds in the earthly atmosphere ; the highest, purest, sweetest, and strongest life thrives and throbs in the heavenly. But we do not need to go to heaven to find and enjoy the heavenly atmosphere. It has been brought down to us by the soul of Christ and the breath of the Holy Spirit. God's atmosphere is created where ever His presence finds abiding place, and wherever a Christian soul will hold communion with Him. True, God is everywhere, in the sense that He sees all things, and that all things are upheld by His power ; but there are certain places where He is especially present, where He has promised to meet His loving and loved people. It is in the prayer-room, in the consecrated closet, in the hallowed sanctuary, and even in the solitary by-places where the devout heart yearns to pour out its ardent adorations into the ear of a listening Father. There is a peculiar atmosphere in such places. It is the atmosphere of God. Doctor Arnold, of Rugby, said, "We too much live, as it were, out of God's atmosphere." Indeed we do ! And it often betrays itself in our speech, our lack of spirituality, and our leanness of life. Let us get into it, and keep there.—*Zion's Herald*.

CONSCIENCE.

It is a strange and solemn power which conscience wields. In your secret soul you commit a sin. It is a mere passing thought, perhaps. No human eye has seen it, no tongue will ever speak of, yet even in the dark you blush at it. You are degraded in your own eyes. You feel guilty and wretched. And this guilty wretchedness does not pass away. It may at any time revive. Conscience comes to us in lonely hours. It wakens us in the night. It stands at the side of our bed, and says, "Come, wake up and listen to me !" And there it holds us with its remorseless eye and buried sins rise out of the grave of the past. They march by in melancholy procession, and we lie in terror looking at them. No body knows but ourselves. Next morning we go forth to business with a smiling face, but conscience has had its revenge.—*The Rev. James Stalker*.

I believe that remorse is the least active of all men's moral senses.—*Thackeray*.

Scrupulous people are not suited to great affairs.—*Turgot*.

Missionary World.

DR. MCCLURE AND CHINA.

The *Montreal Herald*, of a recent date, gives the following particulars of an interview with one of our missionaries to China, now on furlough:

Five years ago Dr. McClure, who is well known in Montreal, was Medical Superintendent of the General Hospital, being a clever surgeon and popular personally. His heart was in mission work, and he early came to the determination to make his profession of service to the cause he loved. His application to the Board of Missions of the Presbyterian Church to be sent out to China as a medical missionary was granted instantly, and he was ordained and sent to the country a few months later. His station is Chu-Wang, in Northern Honan. When asked for some details of the work there he said:

"Our station was opened four years ago, and the progress made since that is satisfactory. Just after it was opened we experienced some opposition from some of the gentry of the vicinity, and our place was looted. We received compensation in full, however, and since that time we have never been molested. The number of missionaries varies; we have had as many as three families there. There are two native workers, and two natives in the medical department who do very well indeed. Several converts have been baptized. If, at the end of the year's probation which we insist on as a test of their sincerity, they have remained faithful we will baptize them."

"What class of country is Chu-Wang situated in?"

"A very thickly-populated district, something like 500 to the square mile. It is a fairly good country for China, but the people are very poor and ignorant. Few of the men can read or write, and there is no pretence whatever of educating the women. Our station is eighty miles from the nearest missionary point north, fifty from a station to the south, and it is about 130 miles to the next stations east and west. So you see we have an immense territory to cover, but we work on hopefully and prayerfully, satisfied that all this work will have its result some day."

"I suppose you find that, being a medical man, many doors are opened to you that would otherwise be closed?"

"Yes, the medical missionary finds much to do. One result is the establishment of confidence in the missionaries generally. During the first year at Chu-Wang I got very little to do, but last winter we had as many as eighty-one patients in our hospital, and they had unbounded faith in us. I need not tell you that native doctors and their methods are exceedingly primitive. Their medicines are usually some horrible compound, which accomplishes good only by accident. Surgery is never attempted."

Asked if he knew Miss Bemler and Miss Halverstone, who were reported to have been attacked in Honan, a suburb of Canton, he replied that he did not. He added that such reports needed confirmation, as frequently they had proved without foundation.

Dr. McClure is accompanied by his wife, who went out to China as a missionary of the American Presbyterian Church ten years ago. They left on Wednesday for Pittsburgh, Mrs. McClure's home. During his furlough Dr. McClure intends to visit the hospitals of New York, and probably some of the English ones also with a view of increasing his professional knowledge.

THE STORY OF ABIDA BEGUM.

Abida Begum was a Mohammedan woman who lived in Fyzabad, and was a pupil of Miss Fallon's; she became convinced that Jesus Christ is the true and only Saviour, and determined to become a Christian; her youngest son, although he did not know much, resolved to go with his mother.

They left their home secretly, and went to the Zenana Mission at Fyzabad, from which they were sent at once to Allahabad, where

the mother received instruction and training in the Converts' Home for Women, and the son in a school in connection with the American Presbyterian Mission.

After spending nearly a year in Allahabad they went to Benares, where Abida Begum was employed in working for the Zenana Mission, and showed herself very much in earnest in striving to lead her fellow-countrywomen to the Saviour.

Her son had a shop in the city for the sale of embroidery, and one day while in the market on business he met a young cousin of his. This cousin asked him why he and his mother had left their relations and joined the Christians, to which he replied, 'We did it for our salvation.' Then answered the cousin, 'I want to know the true way of salvation; will you take me home with you and teach me?' Accordingly, the young Mohammedan went home with his cousin, and from what he saw and heard in this Christian home, he determined that he, too, would follow Jesus, and after a time of instruction and probation he was baptized.

Next door to the little shop kept by Abida Begum's son was a tailor's shop, in which a Mohammedan of the name of Yaqub Khan was employed; he became friends with his Christian neighbour, and often came and sat by him in order to hear him read and explain the New Testament. At last his master said to Yaqub Khan, 'If you continue to listen to that Book you will become a Christian. I cannot employ you unless you promise to give it up.'

'I cannot give it up,' he replied, 'for it is a good book.' The result of this was that Yaqub Khan was dismissed by his master, and soon after he was admitted into the outward Christian church by baptism. At first he had difficulty in obtaining work, but he has since gone to live in Allahabad, where he is able to support himself by his needle, as he did when he was still a Mohammedan.—*The Zenana, or Woman's Work in India.*

You know the Koreans have no chairs and keep their floors clean enough to sit on. So you sit on the floor, and your 'rice table' is brought in and placed before you. Their little tables are quite pretty, about a foot high, and 1½ feet in diameter. In Seoul a very common street sight is a boy carrying one of these tables over his head like a hat with a tea-pot of wine hanging from a chain in his hand—taking some official's dinner to him. Of course the food is all covered over to keep it warm and to keep out dust. Many dinner sets have a complete dish and cover for each article of food, so that it can be kept hot for a long time. The material used is largely brass, making a very handsome array when nicely polished; but Korean and Japanese crockery is also much used, being cheaper but far less durable than the brass.

A carefully taken census of India by the British Government has just been published. The exact population is 387,735,656. Of this vast number those enumerated as Christians, after a century of heroic missionary effort, amount to 2,250,000. Of the comparatively little band, 1,500,000 are Roman Catholics, 300,000 (including 70,000 European soldiers) are reckoned as belonging to the Church of England, and 400,000 counted are enrolled as connected with nonconformist Christians. Even if not one had been converted, still the command of our Lord rings out like a trumpet from heaven, 'Go ye into all the world, and preach the gospel to every creature;' and it is better to go in simple obedience to His order than in the delusive hope of any very brilliant success.

The Hindus are entering into leagues to banish the missionaries from their zenanas. A Calcutta native newspaper says it has long seen that something serious is the matter with womankind in India, and has been able, at length, to locate and define the root of the evil and peril. It says: 'It is the lady of the Zenana Mission, inoffensive in appearance, who introduces herself into the apartments of our women to turn their heads upside down. The mistresses of zenanas receive them with eagerness. If these missionaries succeed, it is all over with Hinduism.'

So far as is certainly known, only about one million people in Africa have been actually reached by the gospel. There are one hundred thousand native Christians.

PULPIT, PRESS AND PLATFORM.

Epworth Herald: Religion and industry are old friends.

Ram's Horn: Truth never dodges, no matter who shoots.

United Presbyterian: Do the clouds withhold their rain because the people of God have failed to seek His favor?

James Anthony Froude: Truth only smells sweet forever; and illusions, however innocent, are deadly as the cankerworm.

Drummond: It is for active service soldiers are drilled and trained and fed and armed. That is why you and I are in the world at all—not to prepare to go out of it some day, but to serve God actively in it now.

Cumberland Presbyterian: Whom have you made happier to-day? Whom have you spoken kindly to? Have you been a helper or a hinderer? Well will it be for us if, every day, we can make sure that we have been a blessing to somebody.

Montreal Gazette: The address of the Rev. T. C. Madill, should be sufficient to seal the death warrant of the Canadian branch of the P. P. A. When a minister of the gospel threatens to support intolerance by bloodshed, people of common sense should be convinced that this sort of a crank is dangerous.

Vancouver World: We are all seeking by different ways the same goal; let us make a Heaven out of earth by pursuing the Golden Rule, doing unto others as we would have them do unto us. If we all observed this cardinal principle of the faith we boast, this would be a beautiful world and a glorious one in which to dwell.

Presbyterian Witness: Activity, energy, public spirit, self-sacrifice have characterized the whole public career of Lord Aberdeen, and with all his work the Countess is honorably associated. That they may long live to adorn their high position and utilize its varied advantages to the greatest good of the country and the greatest glory of God is the prayer of their countless admirers and well-wishers.

Presbyterian Banner: Losing the temper takes all the sweet, pure feeling out of life. You may get up in the morning with a clean heart, full of song, and start out as happy as a bird, and the moment you are crossed and you give way to your temper, the clean feeling vanishes and a load as heavy as lead is rolled upon the heart, and you go through the rest of the day feeling like a culprit. And anyone who has experienced this feeling knows that it cannot be shaken off, but must be prayed off.

Rev. R. E. Knowles: We have been startled by the recent outrage in Quebec into reluctant recognition of the fact that Protestantism must turn from its chronic protection of Catholicism, to the protection of itself. Outbreaks like those of Montreal, of Sorel, and of Quebec, have had no reasonable provocation, and will not long be tolerated by a Protestant country. We deplore the existence of the Protestant Protective Association, but it is folly to scout the idea of its necessity, so long as Catholics themselves contribute so freely to the arguments in its favor.

Forward: There is no law in Nature or Revelation that demands the use or traffic in alcohol as a beverage. Christ's law of love demands its suppression. History, science, the chorus from millions of bleeding hearts, appeal to our humanity for succour and protection for the rising generation. The love of gain is the inspiration of the traffic. It depends upon cradled innocence for its future. It looks upon minors as its legitimate prey. It cannot exist without them. While priest, prophet and statesmen accept license bribes, high or low, the traffic will gather the minors in, and there will be a perennial stream flowing on to perdition.

Teacher and Scholar.

Sept. 16th, 1894. } JESUS AT JACOB'S WELL { John iv. 9-26.
GOLDEN TEXT.—"Whosoever drinketh of the water that I shall give him shall never thirst."—John iv. 14.

After the conversation with Nicodemus, Jesus left Jerusalem and went into the country, still somewhere in the Province of Judea, where He remained for a time. The people flocked to Him, and His disciples baptized many. The Pharisees sought to make trouble between Jesus and John the Baptist, and Jesus withdrew and went to Galilee. His route lay through Samaria, and it was on this occasion that He held the conversation recorded in our present lesson.

The Woman of Samaria, v. 9.—Jesus was weary after His long journey afoot, on the hot roads, and, coming to the well, He sat down to rest, while His disciples went to the village to buy food. While He sat there this woman came to the well. Jesus, being thirsty, asked her to give Him a drink of water. How is it? The woman was surprised at the request. Something in the Lord's dress or speech showed that He was a Jew. A woman of Samaria. "A Samaritan woman." That it was a woman of whom He had asked the favor made it still more strange.

The Gift of God, v. 10.—What God offered, was now offering to her, what He could give to her. Chap. iii. 16. Thou wouldst have asked of Him. Instead of His asking her for a drink of common water, if she had known who He was she would have asked Him to give her living water. He would have given thee. He seemed the weary one and she the giver; but in fact she was the one in need, and He the divine giver.

Sir, v. 11.—An address of respect, differing from the woman's pert address in v. 9. Christ's manner and words had evidently impressed her. Nothing to draw with. The woman was puzzled. What did He mean? This well contained living water, but He had nothing to draw with, and therefore He could not refer to this water. She could not understand. The well is deep. So deep that it was impossible for Him to get the water from its spring. Living water. Literally, flowing spring-water, in contrast with water from a cistern. See Gen. xxvi. 19 (margin). Art Thou greater? v. 12. Surely Thou art not greater. Our father Jacob. The Samaritans claimed to be descendants of Joseph, through Ephraim and Manasseh. However, their real origin is in doubt. See II. Kings xvii. 24-41. Authorities differ. Whosoever. vv. 13, 14. "Every one." This water. Of Jacob's well. That I shall give. The living water referred to. In him a well. Christ gives life to dwell in the heart as a fountain. Into everlasting life. "Unto eternal life." The moment one believes on Christ one has eternal life. John v. 24.

Give me this water, v. 15.—She does not understand, but she thinks that what He has to give must be valuable, and so she asks Him for it. Her words show that she had not yet gotten the spiritual meaning of Christ's words.

Call thy husband, v. 16.—Christ was dealing with her soul, and would lead her to see her sin. Therefore He touched the guilt-spot in her life. I have no husband, vv. 17, 18. Christ's words had touched her heart, and she confessed to her sinful life. Thou hast well said. Christ shows His perfect knowledge of her life. Five husbands. All dead or divorced. Our fathers worshipped, v. 20. Since He was a prophet she would ask Him for information on the great question ever in dispute between her people and the Jews. This mountain. Gerizim. The Samaritans claimed that here Abraham offered Isaac and met Melchisedec.

Ye worship ye know not what, v. 22.—"That which ye know not." The Samaritans accepted only the Pentateuch, and even that they had garbled to suit themselves; their worship was therefore mutilated and their knowledge of God but partial. We know what we worship. "We worship that which we know." The Jews had clear ideas of God through His words. Salvation is of the Jews. The hour cometh, and now is, v. 23. Even now God sought the spiritual worship, the worship rising above place and all externals. True worshippers. Those alone who worship in spirit and in truth are true worshippers. In spirit. That part of the nature which is spiritual—not carnal or material, and which is capable of holding intercourse with God, who is a Spirit. In truth. Intelligently, really. The Father seeketh such.

I know that Messias cometh, v. 25. The Samaritans also looked for the Messiah, and the woman seems to have had intelligent ideas of Him. I that speak unto thee am He, v. 26. This was Christ's first announcement of His Messiahship. He made Himself known to her because He found in her heart a readiness to receive Him. The woman believed, and hastening home told her people, and they flocked to the well to see Jesus. At their request He remained two days with them, and many of them believed on Him.

THE CANADA PRESBYTERIAN,

— PUBLISHED BY THE —

Presbyterian Printing & Publishing Co., Ltd.

AT 5 JORDAN STREET, - TORONTO.

Terms: Two Dollars Per Annum, Payable in Advance.

NEW SUBSCRIPTIONS may commence at any time during the year. SUBSCRIPTIONS are understood as continuing from year to year, unless orders are given to the contrary. This is in accordance with the general wish of subscribers.

TO MAKE PAYMENT. The printed address label on your paper contains a date, which indicates the time up to which payment has been made. The money for renewal of subscriptions should be forwarded as early as possible after that date.

REMITTANCES should be made direct to us by Postoffice, or Express, Money Order, or in a Registered letter. If none of these precautions be observed, the money is at the risk of the sender. Local Cheques should not be sent unless at par in Toronto. Write names very plainly. Give the Post office address with every order.

RECEIPTS. We do not send receipts for subscriptions unless the request is accompanied with stamp. The change of date on your label will indicate within two weeks that the remittance was received.

CHANGES OF ADDRESS. When a change of address is ordered, both the new and the old address must be given, and notice sent one week before the change is desired.

ORDERS TO DISCONTINUE should always be sent direct to us by letter or postal card. Do not return a paper with something written on the margin. To do so is contrary to law, and unintelligible to the publishers. Accompany the order with payment of arrearages.

ADVERTISING RATES. Under 3 months, 15 cents per line per insertion; 3 months, \$1 per line; 6 months, \$1.75 per line; 1 year \$3. No advertisement charged at less than five lines. None other than unobjectionable advertisements taken.

— COMMUNICATIONS SHOULD BE ADDRESSED: —

The Presbyterian Printing and Publishing Co., Ltd.,
5 Jordan St., Toronto.

The Canada Presbyterian.

C. BLACKETT ROBINSON, MANAGER.

TORONTO, WEDNESDAY, SEPTEMBER 5TH, 1894.

THE term "joiner" does not now mean a carpenter. It means a man or woman who joins all the societies and associations in the community.

SOME of the P. P. A. people have a novel way of getting at a man who opposes them. If they can say nothing bad about the man, they declare that his wife is a Roman Catholic.

IF the late Christopher Finlay Fraser were taken as a specimen of the kind of man produced by the teaching of Rome, and some of the P.P.A. leaders taken as model Protestants, the comparison would go hard with Protestantism.

ALEXANDER T. GALT, Christopher Finlay, Fraser and Alexander Mackenzie, were good illustrations of the fact that in order to secure the respect and confidence of the best portion of the community a politician does not need to gush, and treat at the bar and kiss the babies, and practise fraud on people by pretending to take a great interest in them.

THE *Christian Work* says: "It is the fair, average, well-put sermon, such as ninety-nine out of every hundred sermon hearers listen to every Sunday, that is doing the work of the church to-day." True as the gospel itself, and yet, how often do we hear professedly Christian people speak disparagingly of a sermon, because it has nothing special about it. To have gospel enough in it to save a man makes any sermon good.

SIR JOHN THOMPSON has a perfect right to bow at whatever altar he pleases. If he preferred the Catholic to the Methodist Church, he had an undoubted right to leave the one and unite with the other. He has no right, however, to violate the law of the land by taking a pleasure excursion from Toronto to Niagara Falls on Sabbath. His offence is aggravated by the fact that he is Minister of Justice himself, and should therefore have all the more respect for the law. If the hon. gentleman thinks he can defy public opinion in this western country, he makes a huge mistake.

THE *British Weekly* hints pretty plainly that certain leading ministers in the Nonconformist bodies are beginning to give a rather uncertain sound on the historic episcopate. One at that line, and he did not seem to be much opposed to re-ordination. Mr. Dalton McCarthy told *Globe* that we must never forget the part that human nature plays in the courts of law. We must not forget the part that human nature plays even in the churches. If an ambitious clergyman

thinks he would have a "good show" for a bishopric in a united church, his expectations might modify his theory of ordination.

FOR years the city of Pullman has been set before the public as a model community. Recent investigations show that it is nothing of the kind. The stories told about Pullman and other models, lead any thinking man seriously to discount much that he hears on the platform. We don't know anything that the general public need so much to learn as to be particular about the facts of any given case. The enormous swallow of some audiences is equalled only by the enormous fictions of some of the orators that address them. Be careful about your facts is a good rule that admits of no exception.

THIS summer has been full of conventions and big gatherings of one kind and another. The Endeavor Conventions in Cleveland was the greatest gathering of the kind ever held in the world. The Baptist demonstration in this city was a great success in point of numbers, though its precise value as a moral and religious factor it might be hard to estimate. Grimsby had a successful time. Various other big meetings have been held. Now it is high time to get down to actual work with individual men, and try to bring them to Christ. These big demonstrations are very deceptive. There is little or no actual work in them.

RESPECTING the Knox College Jubilee Fund the time for action has come; it must be energetic and decisive. Let every friend of Knox who wishes it well, pray for its prosperity; but let him practice as he prays. Send the amount of your interest in a cheque, Post Office or Express Order, or the money by the first opportunity, to Rev. Wm Burns, Room 64, Confederation Life Building, Toronto. Let the graduates, too, bestir themselves to call on all the friends in their congregation, who are just waiting to be called on, in order that this debt may be swept away. Additional subscriptions have been received this week—from Dr. King, Winnipeg, \$100; Mrs. McCalla, St. Catharines, \$100.

JUST one month until the sons of Knox and their friends gather to celebrate the semi-centennial of the institution. Two things should be done. There should be a readable account of the early days of the college, written if possible by some one who knows the early history of the institution, and knows how to write it. Dr. Gregg has given the bare facts in a way that no one can hope to excel. What the friends of the institution should now have is incidents, reminiscences, good anecdotes of the early days. Drs. Reid and Wardrope did some capital work in this line at the Queen's Jubilee. Let a similar work be done for Knox. The other thing that should be done this month is to raise \$26,000 to remove the mortgage on the college building. We hope the friends of the institution are already at work.

THE death of Mr. McDougall, of Berlin, touched the heart of many an old friend. Viewed as a man, or as a Presbyterian, or as a member of the press, Mr. McDougall had few peers. He was a brave and trusty, man ever ready to do or suffer for his friends. He was devotedly attached to his church and was always proud to avow and defend his Presbyterianism. With his associates on the press he was always popular and his enthusiasm for journalism was one of his many marked characteristics. If any man seemed to deserve a quiet old age that man was Mr. D. McDougall. But it was otherwise ordered. His death was caused mainly by worry on account of financial trouble for which he was not more than technically responsible. He was a kindly, generous, sensitive, honourable man, and his death is keenly felt by many old friends throughout Ontario.

DR. JAMES DENNEY has been worshipping in some of the American churches and he makes the following comparisons:

It is, in a way, pleasanter to go to church in America than here; there is more sunshine in the building, there is more music, the minister does not seem to be carrying such a burden, nor letting the people feel the weight of it so much. Not that I always like the music; it strikes a stranger, sometimes, as rather professional for the occasion; and a solo, which is not an inspiration is very apt to be an affliction. But here my prejudices may be as great as my experience was limited, and I give this passing impression for no more than it is

worth. I am very sorry that I heard so little preaching—seven sermons in all. But two out of those seven were impressive and memorable in the highest degree—one rich in every imaginative and poetic virtue, as well as in the inspiration, all through, of one sublime thought; the other simple, direct and powerful, carrying in it every atom of the preacher's strength, physical and spiritual, and reminding me irresistibly of Mr. Spurgeon. What minister would not be happy if he preached well two times out of seven? Not, of course, that the other five did not preach well, but they attained not to these two!

All of which is pleasant reading, but may not be quite trustworthy as a test of the preaching. The two brethren who preached so much better than all, may not have come up to the mark on the following Sabbath. The five who preached only well, may have surpassed themselves next Lord's Day. No man should be judged by one sermon. A good preacher always varies. The only man who preaches always the same is the one who preaches so badly that he cannot get any worse.

ORDINARY SABBATH TALK.

HOW far has the ordinary run of professedly Sabbath sanctifiers and sanctuary requesters drifted since the answer to the question, "How is the Sabbath to be sanctified?" was first written and solemnly endorsed. It is to be feared a very considerable way. Out of the abundance of the heart, we are told, the mouth speaketh. Throw two or more people together, who are supremely interested in one particular matter, and it may be taken as a dead certainty that in a short time that matter will be discussed in eager accents and with never flagging interest. Even the dullest becomes animated where that which lies nearest his heart and touches his interest most closely, comes up for discussion. Let us apply the same law to religion and Sabbath conversation, and how does it stand? Rather curious, we fear, in the experience of very many, if not of most. Time was, away back toward the beginning of this century, and still more toward the end of the last, that in not a few quarters, the Sabbath morning salutation, whether in the home or on the way to church was,—"I have news to tell you, brother; the Lord is risen indeed." It came as natural to them as to breathe, and till it became a mere lifeless tradition, the repetition, however often made, did not weaken the interest or dull the joy. Round the fact, Resurrection, the whole talk revolved. As Bryan has it, "All the talk was of the Lord of the hills of what He was, and what He did, and why He did what He did, and why He built this house." Even one knows the rest.

How is it now? Let our readers speak for themselves and give their experience of what is usual in their particular circles. We rather think that both in going to and returning from church, as well as in much of the home Sabbath life and conversation, secular topics put sacred greatly into the shade if they do not eclipse them altogether. The sermon and its subject are speedily dismissed as something suspiciously like idle gossip seems to receive rather and more sustained attention, and to awaken an amount of interest which presumably weightier and more important matters, almost, if altogether, fail to evoke.

We bring no railing accusation; but, gentle reader, how do you think of this? or what may your own experience and practice?

LORD SALISBURY'S ADDRESS.

THE remarkable address of the Marquis of Salisbury, at the opening meeting in Oxford of the British Association for the Advancement of Science, on the 8th of last month, has created immense interest in England and is destined to do wherever it is read the world over. We regret that our space will not allow us to give the address full, so we must rest satisfied with indicating general drift and giving a few extracts from some of its more noticeable passages. Its very title is suggestive and is calculated, as it was no doubt intended, to lead some of our wise men, and more of our scientists, to the cultivation of the much neglected graces of modesty and self-diffidence.

In these days when science in almost every department has made such remarkable advances, many have been in danger of allowing their heads to be lifted up with pride and to feel convinced that they knew all mysteries and were justified in regarding the supernatural as a thing of the past. The very existence of a great intelligent First Cause quite as unnecessary and incredible as an "old wife's" dream. The noble Marquis calls upon us, but especially upon those whom this so-called

knowledge has "puffed up," to consider for a little not the vast extent of human knowledge, but the inconceivably vaster of human ignorance.

"The unsolved mysteries of science" are so many and of such a character as to lead even the wisest to exclaim, "Behold we know not anything." Sir Isaac Newton's modest estimate of his own achievements may still be adopted with ever growing emphasis by the most illustrious of his successors; and while now, as aforesaid, "Knowledge may be proud that it has learned so much, Wisdom is and always will be humble that it knows no more."

The Marquis put the case in this way:—

A study of the addresses of my learned predecessors in this office shows me that the main duty which it falls to a president to perform in his introductory address, is to remind you of the salient points in the annals of science since last the association visited the town in which he is speaking. Most of them have been able to lay before you in all its interesting detail the history of the particular science of which each one of them was the eminent representative. If I were to make any such attempt I should only be telling you with very inadequate knowledge a story which is from time to time told you, as well as it can be told, by men who are competent to deal with it. It will be more suitable to my capacity if I devote the few observations I have to make to a survey not of our science but of our ignorance. We live in a small bright oasis of knowledge surrounded on all sides by a vast unexplored region of impenetrable mystery. From age to age the strenuous labor of successive generations wins a small strip from the desert and pushes forward the boundary of knowledge. Of such triumphs we are justly proud. It is a less attractive task—but yet it has its fascination as well as its uses—to turn our eyes to the undiscovered country which still remains to be won, to some of the stupendous problems of natural study which still defy our investigation. Instead, therefore, of recounting to you what has been done, or trying to forecast the discoveries of the future, I would rather draw your attention to the condition in which we stand towards three or four of the most important physical questions which it has been the effort of the last century to solve.

This he proceeds to do with all frankness and, as professedly a mere layman in science, with all modesty. What, for instance, do we know of the nature and origin of the sixty-five elements? We may delude ourselves with words and try to be satisfied with make-believes, but after all, the wisest and the most ignorant stand on the same level in the presence of such a question and such a mystery.

A third of them form the substance of this planet. Another third are useful, but somewhat rare. The remaining third are curiosities scattered haphazard, but very sparingly, over the globe, with no other apparent function but to provide occupation for the collector and the chemist. Some of them are so alike each other that only a chemist can tell them apart; others differ immeasurably from each other in every conceivable particular. In cohesion, in weight, in conductivity in melting point, in chemical proclivities they vary in every degree. They seem to have as much relation to each other as the pebbles on the sea beach, or the contents of an ancient lumber room. Whether you believe that creation was the work of design or of unconscious law, it is equally difficult to imagine how this random collection of dissimilar materials came together. Many have been the attempts to solve this enigma; but up till now they have left it more impenetrable than before.

We are told that the earth was thrown off from the sun in the course of its coolings and revolutions. How, then, comes it to pass that the elements which make up the great bulk of the earth are not found even in the minutest quantities in that from which we are assured it originally came? We don't know. Nobody does. The fact is there, or is said to be, but the *how* or the *why* of it is as much a mystery as it was when the question was first asked, or when man first looked wise in order to conceal his ignorance.

The upshot is, as the Marquis has it, that all these successive triumphs of research, Dalton's, Kirchhoff's, Mendeleeff's, greatly as they have added to our store of knowledge, have gone but little way to solve the problem which the elementary atoms have for centuries presented to mankind. What the atom of each element is, whether it is a movement, or a thing, or a vortex, or a point having inertia, whether there is any limit to its divisibility, and, if so, how the limit is imposed, whether the long list of elements is final, or whether any of them have any common origin, all these questions remain surrounded by a darkness as profound as ever. The dream which lured the alchemists to their tedious labors, and which may be said to have called chemistry into being, has assuredly not been realized, but it has not yet been refuted. The boundary of our knowledge in this direction remains where it was many centuries ago.

What about ether? What about the problem of life? What about natural selection? Always the same weary and humiliating reply, "We don't know." The time required to develop a jelly-fish into, say, a man, must in any case be so prodigiously long, that the mathematician and the biologist cannot agree, for their data are mutually destructive. The jelly-fish would have gone off in steam, if it had existed so long ago as the exigencies of the biologists require, the earth's heat in those remote days being clearly too strong to give said jelly-fish a chance. And what is behind all these chemical and other changes if the idea of an intelligent planner is ruled out as,

unscientific? Professor Weisman, Darwin's distinguished disciple, is quoted as saying:

We accept natural selection, not because we are able to demonstrate the process in detail, not even because we can with more or less ease imagine it, but simply because we must—because it is the only possible explanation that we can conceive. We must assume natural selection to be the principle of the explanation of the metamorphoses, because all other apparent principles of explanation fail us, and it is inconceivable that there could yet be another capable of explaining the adaptation of organisms without assuming the help of a principle of design.

Exactly! Anything rather than admit the possibility of design and a designer, even though this may involve the belief in what is unknown, unproved, improbable, nay, to all appearance, impossible.

Lord Salisbury puts this with such point and clearness that we feel we shall be excused in giving the following somewhat lengthened extract:—

There is the difficulty. We cannot demonstrate the process of natural selection in detail; we cannot even, with more or less ease, imagine it. It is purely hypothesis at work. No man, so far as we know, has ever seen it at work. An accidental variation may have been perpetuated by inheritance, and in the struggle for existence the bearer of it may have replaced, by virtue of the survival of the fittest, his less improved competitors; but, as far as we know, no man or succession of men have ever observed the whole process in any single case, and certainly no man has recorded the observation. Variation by artificial selection, of course, we know very well; but the intervention of the cattle breeder and the pigeon fancier is the essence of artificial selection. It is effected by their action in crossing, by their skill in bringing the right mates together to produce the progeniture they want. But in natural selection who is to supply the breeder's place? Unless the crossing is properly arranged, the new breed will never come into being. What is to secure that the two individuals of opposite sexes in the primeval forest, who have been both accidentally blessed with the same advantageous variation, shall meet, and transmit by inheritance that variation to their successors? Unless this step is made good, the modification will never get a start, and yet there is nothing to insure that step, except pure chance. The law of chance takes the place of the cattle breeder and the pigeon fancier. The biologists do well to ask for an immeasurable expanse of time, if the occasional meetings of advantageously varied couples from age to age are to provide the pedigree of modifications which unite us to our ancestor the jelly-fish. Of course, the struggle for existence, and the survival of the fittest, would in the long run secure the predominance of the stronger breed over the weaker. But it would be of no use in setting the improved breed going. There would not be time. No possible variation which is known to our experience in the short time that elapses in a single life between the moment of maturity and the age of reproduction, would enable the varied individual to clear the field of all competitors, either by slaughtering or starving them out. But unless the struggle for existence took this summary and internecine character, there would be nothing but mere chance to secure that the advantageously varied bridegroom at one end of the wood should meet the bride, who by a happy contingency had been advantageously varied in the same direction at the same time at the other end of the wood. It would be a mere chance if they ever knew of each other's existence—a still more unlikely chance that they should resist on both sides all temptations to a less advantageous alliance. But unless they did so, the new breed would never even begin, let alone the question of its perpetuation after it had begun. I think Prof. Weismann is justified in saying that we cannot, either with more or less ease, imagine the process of natural selection.

Time was, and that not so long ago, when the belief in creative design was supreme. Even those who least believed in it paid it formal homage that they might not shock the public conscience by appearing to deny. But now, great philosophers, or those who would fain pose as such, rather than seem to acknowledge such a heresy, take refuge, like Professor Weisman, in a theory which requires a faith in the impossible compared with which that in mediæval miracles was veritably a "walking by sight," for it verily "removes mountains." Hear the conclusion of the whole matter, as given by Lord Kelvin, twenty years ago, and quoted by Lord Salisbury as voicing his own views:

I have always felt that the hypothesis of natural selection does not contain the true theory of evolution, if evolution there has been in biology. . . . I feel profoundly convinced that the argument of design has been greatly too much lost sight of in recent zoological speculations. Overpoweringly strong proofs of intelligent and benevolent design lie around us, and if ever perplexities, whether metaphysical or scientific, turn us away from them for a time, they come back upon us with irresistible force, showing to us through nature the influence of a free will, and teaching us that all living things depend on one everlasting Creator and Ruler.

CHILDREN'S DAY.

SEPTEMBER 30TH, 1894.

THE annual "Children's Day" appointed by the General Assembly is approaching and the Sabbath School Committee have prepared a special service for the occasion on the subject of the Foreign Missions of our church. Sample copies are being mailed as rapidly as possible to every minister and S. S. superintendent. The service is simple and scriptural, bright and instructive. It can be taken up by any school without previous rehearsal. All the hymns are familiar, being taken exclusively from

the "Children's Hymnal." By the kindness of the Foreign Mission Committee a copy of their report to the last General Assembly will be enclosed in each parcel for the information of speakers, also an interesting leaflet for scholars, "Why should I contribute to Foreign Missions," that ought to be pasted in their Bibles. As many of these will be sent as of services ordered. Orders may be sent to the printer, Mr. C. Blackett Robinson, 5 Jordan St., Toronto, Ont., or to the convener, Rev. T. F. Fotheringham, 107 Hazen St., St. John, N.B. These responsive services are furnished absolutely free to all so that no school can plead poverty as a reason for not enjoying the use of them. Those that are able are expected to send a contribution in return, for which they get credit as a voluntary donation; but those that cannot, or, for any reason do not support the work of the committee, are none the less welcome to have them, since the object mainly is to interest our schools in Foreign Missions and unite the whole church in a service of prayer on behalf of our Sabbath Schools. It is earnestly recommended that the congregation be invited to join with the school in the special service, or that it be held at one of the ordinary diets of worship. We ask and expect a rich spiritual blessing as the result of our Children's Day meetings.

KNOX COLLEGE.

It may be of interest in connection with the Jubilee services of Knox College, to recall some points in its history that will be alike worthy of note by those interested in Theological education, and to the many ministers in our church who are proud to call Knox their Alma Mater.

Knox College was the result of the Disruption in the Church of Scotland, which took place in Scotland in 1843, and in Canada in 1844. At that time the attendance upon Theological classes was numerically small, and while the majority cast in their lot with the separating body, the attendance upon the classes in Knox was only fourteen the first year. Since that time, with all the changes, the attendance has gradually increased, until last year ninety-two were in attendance on the classes in Theology alone, while over fifty were in preparation for entrance upon the classes in Theology. We may naturally expect from the proximity of Knox to the University, where a considerable proportion of the students are Presbyterians, that the attendance upon the classes in Knox will increase from year to year, and that the cry which is now prevalent about the want of men to man our mission stations will be largely met.

Knox College has been favored with not a few men of great practical ability in the professorial staff, and it is fitting that the attention of the church should be called at this point of time to the necessity for an increase in the staff of the college, in order that the increasing requirements of the present day in theological teaching may be fully met.

It is the intention at the time of the Jubilee meeting, to secure the presence of leading representatives from other colleges, and to show the brotherly feeling that exists in Knox towards other institutions of a kindred nature, but it is a proper thing, at the same time, to draw the attention of our people to the necessity for maintaining Knox College in a high state of efficiency—in such a state of efficiency, indeed, as will make it educationally a fit representative, of the Presbyterian Church. We, as Presbyterians cannot afford to take a second place in theological and literary standing for our ministers, and at a time like this it is proper that an appeal should be made to the church so that its governing body may be able to secure for the College an adequate teaching staff.

Among other things in view, in the Jubilee Fund which the friends are seeking to raise, the chief idea is this very worthy object of worthily supporting the position which Presbyterians claim in regard to education, and we hope that the friends of Knox will unitedly second the efforts of those who are seeking this desirable end. While many of the Presbyterian body might contribute their hundreds, there are very many who might give from \$5.00 to \$20.00 each, without missing it, and a large number of such contributions would effectually relieve the College from its present burden of debt.

It is the intention at the time of the Jubilee to present a complete historical statement, and we will refrain, at present, from touching further upon the history of the Institution. We may in another issue, refer to some of the distinguished men who have imparted instruction in old Knox.

Meantime, wishing the College every success, we would say to the graduates, Knox expects every man to do his duty.

The Family Circle.

MY MENDING-BASKET.

It is made of the stoutest of willow ;
It is deep and capacious and wide,
Yet the Gulf Stream that flows through its borders
Seems always to stand at flood-tide !

And the garments lie heaped on each other
I look at them often and sigh,
Shall I ever be able to grapple
With a pile that has grown two feet high ?

There's a top layer, always, of stockings ;
These arrive and depart every day,
And the things that are playing "button button"
Also leave without any delay.

But, ah, underneath there are strata
Buried deep as the earth's cocoon !
Things put there the first of the autumn,
Still there when the trees have grown green !

There are things to be ripped and made over ;
There are things that give out in their prime ;
There are intricate tasks—all awaiting
One magical hour of "spare time."

Will it come ? Shall I ever possess it ?
I start with fresh hope every day.
Like a will-o'-the-wisp it allures me ;
Like a will-o'-the-wisp, fades away.

For the basket has never been empty,
During all of its burdened career,
But once, for a few fleeting moments,
When the baby upset it, last year !

—Bessie Chandler, in *Harper's Bazar*.

(All Rights Reserved.)

MARJORIE'S CANADIAN WINTER.

BY AGNES MAULE MACHAR.

CHAPTER VIII.—CONTINUED.

'O, Effie ! how did you do it ?' exclaimed Marion ; but poor Effie could not speak for the sobs that shook her little frame, and Norman had the magnanimity to confess that it was partly his fault ; that they wanted to get a plaything that had been put up on the same high shelf, and he had been trying to hold Effie up to get it, when, just as she was taking it down, it dislodged the cup, and then Effie herself had fallen and bruised her forehead.

It was a great vexation for Marion, but she conquered it bravely, and taking Effie up in her arms, began to examine the bump on her brow, while Alan, who had just come in, too, went to get something to bathe it with. But Effie only sobbed out :

'I don't mind the bump, Marion ; it's the cup. Will it mend ?'

'No, dear,' said Marion ; 'I must just try to get another done yet. But you know you and Norman have often been told not to try to get things down for yourselves. And if you had been good, obedient children, the cup wouldn't have been broken.'

'O, Marion ! I won't ever, ever try again !' she exclaimed, and Norman, standing by silent and rueful, looked as penitent as she did.

Marjorie thought she loved Marion twice as much when she saw the motherly sweetness with which she soothed the still sobbing child, telling her and Norman that nothing was to be said about the cup to Mrs. Ramsay who was out, as of course she was to know nothing about it till Christmas Day. And she promised to take five cents from Effie's and Norman's little hoard of savings, towards the purchase of a new cup, while Marjorie heroically offered—confidentially—to take Marion's place in helping Millie to dress a doll intended for a Christmas gift to Effie, so that Marion should have more time for her painting.

And finally, in order to cheer up the two downcast children, Marjorie offered to do what they had been daily teasing her to do ; go and take a ride on their little toboggan, down the very moderate sized slide the children used, in a field close by. So she had her first experience there, under Alan's supervision or Norman steering, while she, only a light weight, sat tucked into the front, making herself as small as she could. As we all know, it is generally, as the French say, "*le premier pas est le plus difficile*," and now that she had—not "broken the ice, but—tried the snow-slide, she felt as if she could venture another on a larger scale, with less nervousness and more pleasure than she had felt before, when looking at the sharp inclined planes erected for the slippery descent.

'It looks a little dreadful at first,' Millie admitted ; 'but every time you go down you like it better. And when you know just what the toboggan's going to do, you're no more afraid of it than of skating.'

Marjorie had learned to skate a little at home by her father's desire, and her cousins were going to take her to the rink by and by ; but just at present there were too many other things to do, and the skating was not so much of a novelty as these.

When they got home, just as the tints of a soft winter sunset were fading out of the pink and amber sky, Norman ran to tell his mother, as usual, what they had been doing. 'And Effie had a fall and got a bump,' he added incautiously.

'What ! not off the toboggan !' exclaimed Mrs. Ramsay, who was always a little nervous about this sport, though she knew her husband liked the children to do, within reasonably safe limits, whatever developed courage and muscle.

'O, no ! it was when the cup—oh, dear, I forgot ! That's a secret, you know, mamma, so you mustn't ask about it.'

Mrs. Ramsay was quite accustomed to the little ones' blundering attempts to keep their Christmas secrets, and she was very careful always to respect their innocent mysteries, and to avoid tempting them to untruth by unnecessary questions ; and indeed deceit was a thing almost unknown in that household ; for all knew that it was considered the gravest of all offences. So she only smiled a little as Norman went on :

'It's only a secret, you know, because it's to be a surprise for you'—

But Millie cut Norman short : 'You stupid boy ! can't you be quiet ? It's nothing at all, mother, only Effie and Norman were playing in the study, and Effie fell and bumped her forehead.'

'Well, never mind, dear, let me see the bump ; and don't scold Norman. Little boys can only learn by experience when "silence is golden." And I'd rather have him make ever so many blunders by frankness, than see him in the least sly.'

Effie soon recovered from her fall, the new cup was bought, and everybody tried to help Marion to get time to finish it. Marjorie detested dressing dolls as much as Marion liked it, but she would not let her cousin touch the one that she and Millie wrestled over for three whole evenings, after Effie was gone to bed, till 'their baby' became a joke with everybody. For it was not a task that could be 'cobbled up' in a hurry. Effie had very decided views on the subject of dolls, and would scarcely have felt grateful, even at Christmas time, for the most beautiful doll whose clothes were sewed on, since the duty of dressing and undressing her doll was one of its greatest pleasures to her motherly little heart. Happily Marjorie had not any Christmas work of her own to do ; for her father, who had, even in the hurry of his own departure, procured appropriate gifts for each member of his sister's family, had considerably counselled Marjorie to reserve them till Christmas, knowing that she would naturally like to have her share in the general interchange of gifts, and that she might be puzzled as to the selection. So she had these safely stowed away in her trunk, each in its neat paper packet, inscribed with the name of its owner, all ready for the Christmas tree.

For they were to have a Christmas-tree. Dr. Ramsay, though he often objected to what he would humorously style 'the monstrous regimen of children,' declaring that everything nowadays was being made subservient to them and their enjoyment, always felt that Christmas was more especially the 'children's festival,' and endeavored to make it a time of real happiness to his own family. And as he knew that one of the truest means of happiness is to help to make others happy, he tried to make this an especial element of the Christmas pleasures.

On Christmas Eve, for two or three Christmases past, he had given up his surgery for the evening, to the celebration of the festival and of the Christmas tree. The boys made a pilgrimage to a place on the Lachine road, where they had permission to select a suitable young spruce, which was tastefully

decorated with tapers, bright-tinted ornaments and bonbons. The children were allowed to invite some of their young friends, and the doctor invited his young friends—the children of a number of poor patients, who had little chance of Christmas presents otherwise, and for whom small inexpensive, but welcome gifts were provided by Mrs. Ramsay and Marion. In this way the little assemblage soon grew to some thirty or forty children. And besides the Christmas-tree itself, Dr. Ramsay, with the invaluable assistance of Professor Duncan, always prepared a little exhibition for their entertainment. The professor had a large magic lantern or stereopticon for which he had, each year, some new and original dissolving views prepared. This he always exhibited for the first time at the Christmas-tree, interpreting them as he went along, with what were as good as stories to the children. The year before he had given them a series of views from Dickens' Christmas Carol, which had been exceedingly popular, but the subject was always a secret from every one but Dr. Ramsay, till the evening arrived. The little exhibition was frequently repeated during the winter for large audiences at Sunday-school festivals and similar celebrations ; but it never came off with more zest and enjoyment—both to entertainers and entertained—than it did at the Ramsay's Christmas-tree.

As soon as the growing moonlight made it practicable to enjoy going out after tea, Alan and Jack insisted on giving Marjorie her first lesson in snow-shoeing, when there would be no spectators—to speak of—to laugh at her first attempts. They had to walk some distance to reach a suitable open space at the eastern base of the mountain, and then Marion's snowshoes, borrowed for the time, were carefully strapped to Marjorie's moccasined feet by the long thongs of buckskin that tied the network to the front part of the sole, by being interlaced across the instep. Marjorie was shown how her toes were to rest on the snow itself through the opening in the snow-shoe, so as to have the necessary spring for walking, while she was to take as long steps as possible, putting the foremost foot well in advance of the other, and keeping the snow-shoes exactly parallel with each other so as not to overlap, or 'interfere,' as Alan preferred to call it. As the snow-shoes she wore were very narrow ones, she did not find this very difficult after a little practice, though just at first she got the long narrow points behind interlocked two or three times, the result being a plunge into the snow, out of which she was pulled by her cousins, amid much merriment. After two or three lessons, however, she could walk quite easily and lightly over the surface of the deep snow, and Alan declared that before long she would be able to run as he did, on her snow-shoes, a feat which appeared to her almost an impossible one.

Both the boys were quite eager that Marjorie and Millie should accompany them on their moonlight tramp in search of the Christmas spruce, an expedition in which Gerald was to join them. But Mrs. Ramsay thought an eight mile tramp quite too much for Marjorie in her present state of 'training.' The boys were very unwilling to give up the plan, however, and Professor Duncan, hearing the discussion, declared that he should like tremendously to accompany them part of the way at least, and suggested that the girls go just as far as they felt able to manage, and he would escort them back. And so it was accordingly arranged. Professor Duncan came to tea, and shortly after seven the little party set out, carrying their snow-shoes till they had got into somewhat open ground, where the snow afforded them a convenient surface on which to use them.

It was a glorious night. The moon, more than half full, had the brilliancy which only a winter moon can have—shining from an unclouded sky over a landscape of dazzling white. Yet the brighter stars, at any rate, were not obscured, but shone with diamond-like clearness against the deep gray-blue sky. The shadows of the leafless boughs were defined on the pure white snow as clearly as if penciled on its surface, and the feathery points of the pines and spruces were more

distinct in the silhouette than in the reality. The air was keenly cold, but to the snow-shoers it was only bracing and exhilarating. Marjorie felt its subtle influence, and did not wonder at the high spirits of the boys, as they sometimes ran races or made little detours across fences into fields, and sometimes dropped into line and made little jokes with Professor Duncan. He was in his most genial mood, too, and entered with spirit into the 'quips and cranks' of the boys, occasionally giving them an original conundrum suggested by the impressions of the moment, and creating much amusement when the answer was either guessed or revealed—generally the latter. By degrees, however, no one knew how, the solemn beauty of the moonlight landscape sobered them into a quieter mood. And in a similar way, as it often happened, without any particular intention, Professor Duncan had got on his favorite subject : the old days of the French pioneers, and incidents of the guerilla warfare of those days which had taken place in that vicinity.

'Well,' said Gerald, 'I shouldn't have objected to some of those adventures. The excitement must have been something to make up for the hardship.'

'And what grand times they must have had,' said Alan, 'when they had the country all to themselves, and could go on their snowshoes all through the woods, with lots of game everywhere, and nothing to do in winter but shoot it and keep themselves warm !'

'Yes,' said the professor ; 'but it wasn't such a fine thing to come across an ambuscade of Indians with their guns or tomahawks, and know that at any moment you might be scalped or carried off to a fate a thousand times worse.'

'No,' replied Gerald. 'That was the other side.'

'Yes, my boy,' the professor went on, 'it's very nice for us to be enjoying ourselves here tramping on light-heartedly, with a fine clear landscape all about us, and nothing and no one to make us afraid. But it was quite another matter to have to stumble along among the shadows of the great trees and fallen logs, never knowing when you might hear the crack of an arquebuse or the heart-chilling war-hoop, or be picked off without warning by an invisible foe ! Why, do you know, the colonists at Ville Marie were often practically prisoners within their palisades, not daring to go out to shoot game or cut firewood, except in armed parties as though in an enemy's country, and then pursued back often with heavy loss. And the men got sick of staying mewed up in their fortifications, and no wonder, though they got a good lesson when Maisonneuve let them have their way, and then made such a plucky retreat.'

'Was that the one Uncle Norman told me about in the Place d'Armes ?' said Marjorie.

'Yes. He was a splendid fellow—that Maisonneuve ; true Christian knight and gallant soldier !'

'Well, it beats me,' said Alan, 'to understand how those people could give up every thing else, and go on suffering all they did, for such a set of stupid, miserable savages as those Indians were !'

(To be continued.)

A STRANGE (CLASSICAL) COINCIDENCE.

The celebrated astronomer, the late Richard A. Proctor, has given almost a scientific character to the subject of Strange Coincidences by the interesting papers with this title published in his miscellaneous essays. Most persons have, I suppose, happened now and then on coincidences so strange as to seem, as the Scotch say, uncanny. But these strange coincidences, like our strange dreams, are usually left (wisely no doubt) unrecorded. If now, in violation of this wise rule, I place on record one of my personal experiences in this way, I am tempted to do so not merely because the incident seems to me exceptionally remarkable, but also because it gives me an opportunity, of which I am glad to avail myself, of associating my name with that of a very old friend, Mr. John Langton, but recently passed away after a very useful and active life unusually prolonged.

Our Young Folks.

A BOY'S PLEDGE.

I pledge my brain God's thoughts to think ;
My lips no fire or foam to drink
From alcoholic cup : nor link
With my pure breath tobacco's taint ;
For have I not a right to be
As wholesome and as pure as she
Who, through the years so glad and free,
Moves gently onward to meet me ?
A knight of the New Chivalry,
Of Christ and Temperance I would be,
In nineteen hundred, come and see.
—Frances E. Willard.

"NAN'S WAY."

'Nan,' said Mrs. Hodges, as a tall, slender girl came hurriedly into the sitting-room, "wait a minute, dear. I have a letter here from your Aunt Fannie; and she says—"

'Oh, well, mamma,' interrupted Nan, 'I haven't time to hear what she says now. I'm in a dreadful hurry. I've got my room all torn up, and I want to put it in order before school time. You can read it to me to-night just as well.'

'I think, dear, you'd better wait and hear it now,' her mother insisted gently; "for she says she is coming to spend some weeks with us, and I am sorry, Nanny, but that means—"

'Oh, horrors, mamma! I know what that means. It means I've got to give up my pretty room to her, and go in with Katie. I do wish we could have a house with a spare room in it, and not make me move all over the house whenever anybody comes! It's perfectly dreadful!'

'I know it, dear; I'm sorry it is necessary. But you must remember you took the spare room on condition that you would willingly vacate it whenever it was needed for guests. Surely, you can get along very nicely with Katie for a few weeks.'

'Oh, but, mamma, you don't know how I hate it! She takes a half-dozen dolls to bed and tumbles around nights, and pulls the covers every way! It's just horrid! And, with a shrug and a frown, Nan flounced angrily out of the room.

'Mamma,' said little Katie, who had been a silent listener to the conversation, 'will Aunt Fannie stay long?'

'I don't know. Why, dear?' asked the mother, smiling at the sober little face lifted to hers.

'Because—why, mamma, it isn't nice at all when Nannie rooms with me. She throws my dollies out of bed, and scolds me so.'

'Yes, dear, I understand; but you mustn't mind it, Katie. Nannie does not mean to scold you; it is only her way.'

That noon Nannie came to the table with a clouded brow, ate her dinner in silence, and after the meal was ended, went up to her room, where they could hear her closet doors angrily opened and closed, and bureau drawers drawn noisily out and pushed in again with a bang. Her mother sighed, but, knowing the fit of ill-humor would be over all the sooner if no one interfered, let her work it off alone.

The next day Aunt Fannie came; and from the moment of her arrival Nannie was the devoted admirer of this sweet-faced woman with gentle voice and quiet manner. It was certainly lovely to be sweet and gentle; and for several days Nan's abrupt movements were held decidedly in check, while the quick words and fretful tone, usually so ready in response to annoyance, were seldom heard.

But one day all went wrong. It was rainy and cold for one thing, which always made Nan cross. Then she was late to breakfast; and, finding the coffee and the cakes cold, she first scolded the girl, then spoke angrily to Katie, was impertinent to her mother, and ended by rushing off to school in the worst possible humor. After that nothing seemed to go smoothly, and matters fell back into the old way, until certainly Jennie Clark was right, and nobody in her senses would have thought of calling her 'sweet.' Yet under all the fretfulness was hidden a loving heart, which expressed itself often in many helpful ways. She was so truly kind and thoughtful that they had come to overlook the crossness, and excuse it as Nan's way.

But Aunt Fannie saw with much surprise and anxiety how this habit of ill-temper had grown upon the young girl, until it bade fair to make herself and every one about her uncomfortable. One noon Mrs. Hodges came into the sitting-room, saying in a troubled voice:

'Nannie, I wish you would go down and speak with Nora; for she is feeling very much hurt. She took such pains to do up your cambric dress just as you wanted it; and, when you passed through the kitchen yesterday and saw it on the bars, you said you never could wear it in the world, it was entirely too stiff.'

'Oh, nonsense, mamma! She ought not to mind a little thing like that. I know she's dreadfully touchy, but she ought to know me well enough by this time. It is just my quick way of speaking; and the dress was all right, after all. The old goose! I didn't mean to hurt her feelings; but I'll go down, and make it all right with her.'

Mrs. Hodges sighed as Nannie left the room, saying to her sister, 'I do wish, Fannie, that Nannie was not so impulsive. She makes a great deal of trouble both for herself and others. Still, she does not mean anything by it; for she has really a very warm heart, it is only her way.'

That evening Nan came in the early twilight to her Aunt's room, saying:

'Aunt Fannie, it is too dark to study, and just right for a chat.'

'I was just wishing for you, dear,' was the reply. 'Your mother and I were out driving this afternoon, down by the Long Pond; and I brought home some plants for you to analyze.'

'O Aunt Fannie! How kind! Where are they?' Nan exclaimed eagerly; for just now she was very much interested in botany.

'Over there on the table, dear; and I think they should be put at once into water, as they must be somewhat wilted.'

Nan went quickly to the table, where in the dim light she could discern the heap of leaves and branches. Grasping them impulsively with both hands, to carry them to her room, she suddenly threw them from her, and, rubbing her hands together, exclaimed angrily:

'For mercy's sake! Why, what are they? My hands burn like fire!'

'Oh, I'm sorry, dear,' said Aunt Fannie, gently; 'but never mind. They are nettles, and that is just a 'way they have'. They are a very useful plant in many ways, and you must not mind it if they do sting you a little. They don't mean to hurt you, Nannie; it is 'only their way!'

Nan's cheeks flushed hotly; but she bit her lip, and, silently slipping the nettles on a paper, carried them to the room. After putting them in water, she stood a few minutes by the window, half vexed with the pain in her hands, but feeling a still sharper pain in her heart. Suddenly she felt herself folded closely in two loving arms, while a tender voice said:

'Was the lesson too severe, dear?'

With quickly filling eyes, Nannie turned to her, saying:

'O Aunt Fannie! Do you think I am like the nettle? Do you mean that?'

In the gathering twilight they sat down together for a long and earnest talk, in the course of which 'Nan's way' looked more hateful to herself than it could have ever seemed to anyone else. Just before they separated Nan said earnestly:

'Somebody once said of somebody that her ways were ways of pleasantness, and all her paths were peace'. I think that was lovely.'

'Yes, dear,' replied her aunt, stroking the fair head as it lay on her shoulder, 'Solomon said it of Wisdom, and many have found it true.'

'I know,' said Nan, catching the caressing hand, and playfully kissing it; 'but since then somebody said it of you, Aunt Fannie, and 'many have found it true.' If I thought that, by trying ever so hard, years from now people would say that of me! Aunt Fannie, you must help me, for it will be dreadfully hard; but I will try, for I mean to begin a new way from this very night.—The Advance.

AN HOTEL MAN'S STORY.

THE PROPRIETOR OF THE GRAND UNION, TORONTO, RELATES AN INTERESTING EXPERIENCE.

Suffered Intensely From Rheumatism Six Doctors and Mineral Springs Failed to Help Him - How He Found a Cure - His Wife Also Restored to Health—Advice to Others.

From the Toronto World.

One of the most popular officers at the recent meeting of the Masonic Grand Lodge of Canada was Rev. L. A. Betts, of Brockville, Grand Chaplain for 1893-94. While on his way to grand lodge Rev. Mr. Betts spent some time in Toronto, and among other points of interest visited the World office. It seems natural to talk Dr. Williams' Pink Pills to any one hailing from the home of that world-famous medicine, and incidentally the conversation with Mr. Betts turned in that direction, when he told the World that he had that day met an old friend whose experience was a most remarkable one. The friend alluded to is Mr. John Soby, for many years proprietor of one of the leading hotels of Napanee, but now a resident of Toronto, and proprietor of one of the Queen City's newest and finest hostleries, the Grand Union Hotel, opposite the Union depot. The World was impressed with the story Mr. Betts told, and determined to interview Mr. Soby and secure the particulars of his case for publication. Mr. Soby freely gives his testimony to the good done him by Dr. Williams' Pink Pills. A few years ago rheumatism with its attendant legion of aches and pains fastened upon him, and he was forced to retire from business. "For months," said Mr. Soby, "I suffered and could find no relief from doctors or medicines. The disease was always worse in the spring and fall, and last year I was almost crippled with pain. From my knee to my shoulder shot pains which felt like red-hot needles. Then all my limbs would be affected at once. Half-a-dozen doctors, one after the other, tried to cure me, but did no good. The rheumatism seemed to be getting worse. As I had tried almost everything the doctors could suggest, I thought I would try a little prescribing on my own account and purchased a supply of Pink Pills. The good effects were soon perceptible, and I procured a second supply, and before these were gone I was cured of a malady six doctors could not put an end to. I have recovered my appetite, never felt better in my life, and I give Dr. Williams' Pink Pills credit for this transformation. My wife, too, is just as warm an advocate as I am. A sufferer for years she has experienced to the full the good of Dr. Williams' invaluable remedy, and recommends it to all women. "From what trouble was your wife suffering?" asked the reporter. "Well, I can't just tell you that," said Mr. Soby. "I do not know, and I don't think she did. It's just the same with half the women. They are sick, weak and dispirited, have no appetite and seem to be fading away. There is no active disease at work, but something is wrong. That was just the way with my wife. She was a martyr to dyspepsia, never in perfect health, and when she saw the change the Pink Pills made in me she tried them. The marvelous improvement was just as marked in her case as in my own, and she says that her whole system is built up, and that the dyspepsia and sick headaches have vanished. She, as well as myself, seems to have regained youth, and I have not the slightest hesitation in pronouncing the remedy one of the most valuable discoveries of the century. Let the doubters call and see me and they will be convinced."

These pills are a positive cure for all troubles arising from a vitiated condition of the blood or a shattered nervous system. Sold by all dealers or by mail, from Dr. Williams' Medicine Company, Brockville, Ont., or Schenectady, N. Y., at 50 cents a box, or six boxes for \$2.50. There are numerous imitations and substitutions against which the public is cautioned.

A pound of fads doesn't weigh so much as an ounce of fact.

Some twenty years ago, at Ottawa, Mr. Langton and the writer, being both at that time in the public service,* Mr. Langton walked one morning into my office and after the usual greeting said, "Have you ever thought of the meaning of the expression in the Psalms, 'My lines are fallen in pleasant places'?" The question was not official, but that did not surprise me, as Mr. Langton, in spite of his onerous official duties, kept himself in touch with the world of Literature and Science and not unfrequently interjected into our official intercourse some unexpected literary or scientific query. I was obliged to admit that I had never thought of looking into the strict meaning of the words, but threw out the suggestion that the "lines" might possibly refer to the fisherman's lines. "No," said Mr. Langton, "the 'lines' are the surveyor's lines and the passage merely means, 'I have been given a goodly lot of land.' At least," he added, "that is the translation in the Septuagint,† and the word *σχόλια* used there for the surveyor's lines, is a curious one, meaning properly a reed or rope of reeds, the primitive measuring line." The word *σχόλια* seemed utterly strange and unfamiliar and I could not help feeling that my little Greek was rapidly becoming less by disuse. Hardly had Mr. Langton left my office when I remembered that I happened to have in my office a copy of Gaisford's Herodotus, picked up at an auction a few days before, and which, for some unaccountable reason, I had taken to my office instead of to my house. Thinking then of *σχόλια* and with a view to test my rustiness in Greek, I took up a volume of the Herodotus and opening it at random struggled through a page or two of the quaint "Father of History," when to my amazement I came upon the following lines in an answer of the Delphic oracle to the Lacedæmonians:‡

δύσω τοι κ.τ.λ.
καὶ καλὸν πεδίον σχοίνῳ διαμετρήσασθαι,
"I will give you to measure out with the line a fair land."

Seldom has oracular response caused more surprise. There was the *σχόλιος* the measuring line, there too, the *καλὸν πεδίον*, the pleasant place or fair land§ of the Psalmist. I could hardly believe my senses. Was there anywhere in the Greek classics so apposite a parallel passage as that on which I had thus strangely lighted! Herodotus in hand, I rushed down to Mr. Langton's office and holding out the volume bid him read the passage. Needless to say he was as much surprised as I had been and said that he had never met with such a remarkable coincidence. And remarkable it surely was. Consider the facts. That I, the Deputy Minister of the Interior, charged with the management of the Red Indians of the North-west and elsewhere in Canada, whose education certainly did not include Greek, should have in my office a Greek author of any kind was a priori highly improbable; that the Greek author should anywhere contain a passage so exactly parallel was equally improbable. Again that it should have occurred to me to look into the book for the purpose of testing myself in Greek was also most improbable, and lastly, that opening one of the volumes at random, I should have come at once on this particular passage was perhaps the most improbable of all.

I would merely say, in conclusion, that if any classical scholar can point out in the whole range of the Greek classics a passage where the *σχόλιος* and the *καλὸν πεδίον*, the "surveyor's line" and the "fair land," are similarly brought into juxtaposition, I shall perhaps not consider the coincidence I have recorded as so remarkable. Until then I shall think myself justified in placing it high in the category of strange coincidences.—E. A. Meredith, in *The Week*.

* Mr. Langton was Auditor General and the writer Deputy Minister of the Interior.

† The translation in the Septuagint is: *σχόλια* *μετρήσασθαι* *ἐν τοῖς κτισμένοις*—Psalm xvi. 6.

‡ See Her. 1-66.

§ In the Prayer-book the translation is, "The bath fallen to me in fair land."—Psalm xvi. 6.

Those men who destroy a healthful constitution of body by intemperance as manifestly kill themselves as those who hang or poison or drown themselves.—*Sherlock*.



ALL THE STRENGTH and virtue has sometimes "dried out," when you get pills in leaky wooden or paste-board boxes. For that reason, Dr. Pierce's Pleasant Pellets are sealed up in little glass vials, just the size and shape to carry about with you. Then, when you feel bilious or constipated, have a fit of indigestion after dinner, or feel a cold coming on, they're always ready for you. They're the smallest, the pleasantest to take, and the most thoroughly natural remedy. With Sick or Bilious Headaches, Sour Stomach, Dyspepsia, Jaundice, Dizziness, and all derangements of the Liver, Stomach, and Bowels, they give you a lasting cure.

Headache; obstruction of nose, discharges falling into throat; eyes weak, ringing in ears; offensive breath; smell and taste impaired, and general debility—these are some of the symptoms of Catarrh. Dr. Sage's Catarrh Remedy has cured thousands of the worst cases,—will cure you.

Ice Cream FREEZERS
Ice Picks, Ice Tongs,
Ice Shredders, Etc.
RICE LEWIS & SON
(LIMITED)
Cor. King & Victoria Sts., Toronto.

When writing to Advertisers please mention THE CANADA PRESBYTERIAN.

Toronto Savings & Loan Co.,
Subscribed Capital, \$1,000,000.
Four Per Cent interest allowed on deposits.
Debentures issued at four and one-half per cent Money to lend.
A. E. AMES, Manager

DEAFNESS
and Head Noises overcome by WILSON'S COMMON SENSE EAR DRUMS.
The greatest invention of the age. Simple, comfortable, safe and invisible. No wire or string attachment. Write for circulars (SENT FREE) to C. B. MILLER, Room 39 Freehold Loan Building, Toronto.

Specimen Copies
Any subscriber to THE CANADA PRESBYTERIAN who would like to have a Specimen Copy of this paper sent to a friend, can be accommodated by sending us on a postal card the name and address to which he would like the paper sent.

A. McLaren, Dentist
243 Yonge Street,
First Class \$10.00 Sets teeth for \$5.00.

Our Communion Wine "ST. AUGUSTINE"
(REGISTERED.)



This wine is used in hundreds of Anglican and Presbyterian churches in Canada, and satisfaction in every case guaranteed.

Cases of 1 dozen bottles, \$4.50
Cases of 2 dozen half bottles, \$3.50
F. O. B. Brantford, Ontario.

J. S. Hamilton & Co., Brantford, Ont.
SOLE GENERAL AND EXPORT AGENTS.
Mention this paper when ordering.

Minard's Liniment Cures Burns, etc.

Ministers and Churches.

Rev. Dr. Grant, of Orilla, occupied his pulpit for the first time since his vacation last Sunday.

Rev. Prof Baird, of Winnipeg, recently conducted communion services in the Marquette Presbyterian church.

Rev. James Ballantyne, pastor of Knox Church, Ottawa, returned from his vacation recently, which was spent at Nantucket.

The Rev. Mr. Millan, of Milton, preached in St. Andrew's church, Guelph, last Sunday. Both sermons were well received.

Rev. Mr. McWilliams, pastor of the American Presbyterian church, Montreal, has returned from a holiday trip to England.

The Rev. R. W. Ross, M.A., Glencoe, occupied the pulpit of the Central Presbyterian Church, Toronto, on Sabbath, 26th August.

Rev. J. L. Murray, pastor of Knox Church, Kincardine, accompanied by his daughter, was in Woodstock recently, the guests of Dr. A. Mackay.

Rev. S. W. Fisher, B.A., and Mrs. Fisher, of West Flamboro, returned home this week, after their summer vacation, spent at Milford Bay, Muskoka.

Rev. R. G. McBeth, of Winnipeg, recently occupied the pulpit of the Presbyterian Church at Grand Forks in the absence of the pastor, Rev. Mr. Spence.

The Rev. George Grant, B.A., I.P.S., was at Creemore last Sunday week, supplying the pulpit of the Rev. J. K. Henry, who is spending his vacation at Sparrow Lake.

The new Erskine Presbyterian Church, at the corner of Sherbrooke Street and Ontario Avenue, Montreal, has just been completed. It is a handsome and imposing structure.

The Endeavor Society of Knox Church, Souris, Manitoba, Rev. A. E. Driscoll, pastor, has undertaken the support of a native student missionary in the Honan field, China.

Rev. J. B. McLaren preached a sermon on infant baptism in the Presbyterian church, Brooklyn, last Sunday afternoon, to a large congregation. The subject was ably handled.

Rev. G. D. Bayne, M.A., of Pembroke, recently visited his parents at Kemptonville, and while there preached twice in the Presbyterian Church. He is a particularly forceful speaker.

The Allensford Presbyterian Church, which has been undergoing repairs, was re-opened last Sunday Rev. Dr. Waites, of Owen Sound, and Rev. Mr. Kippen, of Tara, each conducted a service.

The Rev. Dr. Armstrong, pastor of St. Paul's Presbyterian church, Ottawa, has returned to the city after a few weeks' holiday spent in the Maritime Provinces and New England sea coast.

Rev. Jonathan Goforth, the returned missionary from Honan, China, delivered an address last Friday in the Presbyterian Church at Napier. He occupied the pulpit of St. Andrew's Church, Strathroy, on Sunday.

Rev. Principal MacVicar, B.D., LL.D., of Montreal, is expected to preach at St. Andrew's Church, Lindsay, on the second Sabbath of September. A great treat is in store for all who may be able to hear him.

The contract for the new Presbyterian Church in Acton has been awarded to John J. Lawson. Work has commenced. The brick work, carpenter work and plastering will cost \$5,165; the seats, pulpit, etc., \$900; glazing, \$200.

Rev. William Patterson, pastor of Cooke's church, Toronto, and his wife are in the old country. Their return has been delayed by the serious illness of Mrs. Patterson. It will be some time before she is able to be brought back.

The funeral of the late Robert Blackburn, of Ottawa, who died in Liverpool, was conducted at the capital recently by Rev. James Ballantyne, assisted by Rev. Dr. Moore, Rev. J. Macfarlane and Rev. R. E. Knowles. The deceased, a prominent citizen, is greatly lamented.

The Presbyterians of Prescott have one of the prettiest churches, architecturally, in the Province. It is unique in design, and, internally, is very comfortably arranged. A handsome pipe organ, presented to the congregation by a fellow-parishioner, adds much to the general effect.

Mrs. Samuel Glasgow, who has resided in Prescott for over half a century, died there recently. She was an esteemed member of the Presbyterian congregation. Rev. James Stuart, her pastor, preached a sermon in which he paid a well-deserved tribute to the life and character of the deceased lady.

It is to be regretted that the Rev. Thos. Scouler, of St. Andrew's Church, and Rev. G. B. Greig, of the West Presbyterian Church, New Westminster have resigned. At a recent meeting of Presbytery, the former was laid over and the latter was accepted. Financial difficulties are said to be the cause of both resignations.

Rev. Gilbert C. Patterson, of Embro, occupies a prominent place in the admiration and affection of his people. When he and his wife returned home recently, after spending a few weeks in the Maritime Provinces, this fact was well displayed. The members of the congregation assembled en masse to give him a fitting greeting. In the absence of the Rev. Mr. Silcox through illness, Mr. D. R. Ross was appointed chairman. After the chairman's remarks Mr. and Mrs. Patterson were called to the platform, and Mr. H. C. Ross read the address of welcome. Rev. Mr. Patterson responded in a feeling manner. A number of short addresses followed.

The Rev. T. F. Fotheringham writes: In order to enable members of the General Assembly's Sabbath-school Committee to take advantage of the special excursion rates of the Canadian Pacific Railway, on September the 10th and 11th, the meeting called for the 5th of that month is postponed to the 12th. Same place and hour.

The recent appointment of Mr. D. Chisholm, (J.C., of Port Hope, to a judgeship is one that meets with universal commendation. Judge Chisholm has been an elder and S.S. superintendent in the First Presbyterian Church, Port Hope, for many years, and in his removal from the town local Presbyterianism loses an earnest and intelligent worker.

Rev. John McEwen recently conducted normal classes at Windham Centre under the auspices of the Provincial Sabbath School Association. While there he was the guest of Mr. James Edgeworth. The four meetings held were immensely successful, a marked degree of interest being evinced at each. Rev. R. Leitch, the pastor of St. Andrew's Church, is doing a good work.

The Rev. Joseph Hamilton officiated in Knox Church, St. Thomas, during the absence of the pastor, Rev. J. A. Macdonald. In a note received from the sec-treasurer of the congregation, it is said: "He preached with great acceptance, conducted the prayer-meetings with vim and marked ability, and in his pastoral calls won the hearts of those whom he met by his simple earnestness."

Rev. Dr. Mowat, of Queen's College, Kingston, occupied the pulpit of Wentworth Presbyterian Church, Hamilton, on a recent Sunday. He preached interesting sermons to delighted audiences. The church was well filled at the evening service, when the aged minister spoke earnestly on God's plan of salvation, the beauties of the Christian life, the horrors of an eternal death, and the greatness of the sacrifice made to secure for a lost world freedom from the bonds of sin.

The organ question is agitating the people of Knox Church, Ayr, just now. This is the only church in the Paris Presbytery without an organ, and will doubtless not enjoy that distinction long. The people of Knox Church never do anything by halves. Last fall they wiped off the church debt of some \$2600 in one collection, and we understand that those seeking a musical instrument expect it will be placed in the church without using any of the congregational funds.

On learning that the congregation of Thameford had moderated in a call to the Rev. W. Robertson, of Paslinch, a meeting of the elders and managers of the latter church was held on the 13th, to consider the situation. Nearly all the members were present, and after conference they unanimously requested their pastor to remain with them. Mr. Robertson, on receiving so hearty an expression of good will and so strong a desire to have him remain, requested the Thameford people to proceed no further with the call.

The Ladies' Aid Society, of Knox Church, Lethbridge, N.W.T., recently held a most enjoyable and successful garden party at the residence of Mr. J. D. Higginbotham. Not the least pleasant feature of the event was the presentation of a purse of \$70, to Mrs. McKillop (wife of the esteemed pastor, Rev. Charles McKillop, B.A.), by the ladies of the congregation, accompanied with an appreciatively-worded address signed by Mesdames M. Kirkham and K. Ripley. After meeting all expenses, the proceeds of the evening amounted to \$95.85.

Anniversary services were conducted in Riverside Presbyterian Church on Sabbath, August 26th, by Rev. Geo. Sutherland, clerk of Lodon Presbytery. The church was well filled on each occasion. No service was held that day in Guthrie Church, Melbourn. A lawn social was held on Monday evening, August 27th, at the residence of Mr. Malcolm McGugan, when, in addition to vocal and instrumental music, excellent addresses were given by Messrs. Sutherland, of Fingall; Miller, of Mosa, and the pastor, Rev. R. Stewart. Receipts were over \$100.

For some time the Willing Workers of Cooke's Presbyterian church, Kingston, have been engaged in making clothing for the two children whom they are helping to support in a mission home. Last Tuesday night a large number of people gathered in the Sunday School room to "see Ramya Bastien and little Tokewawi." What they did see was two Kingston children arrayed in the garments which these interesting converts from paganism are shortly to assume. A short programme of music was given, and Rev. S. Houston, M.A., who occupied the chair, gave an explanatory address.

The *Stayer Sun* reports the Rev. R. Podge as meeting with much success in his work in connection with the Presbyterian Church there. He is opposed to raising money for church purposes by bazaars, strawberry festivals, etc., but in order to aid in wiping off the church debt on a recent Sabbath he preached on the subject of "Christian Giving," and then asked the people for a free-will offering. The following Lord's Day over two thousand dollars was placed upon the plate. A number have not yet subscribed, and it is believed when all shall have given their offering the amount will reach \$2,500.

The well known building in which the congregation of Erskine church, Montreal, has worshipped for so many years, which has seen the ministrations of Dr. Gibson, Mr. Black, Mr. Jordan and Mr. Mowatt, and in which had been held many important meetings and conventions, will be occupied for the last time by the congregation on Sunday, Sept. 23. A communion service will be held in the morning, and in the evening a general service of thanksgiving will take place. It has been decided to ask the former pastors of the congregation to take part in the opening services. Rev. Mr. Jordan, now of Toronto, and the Rev. Mr. Black, now retired, are being depended upon.

Old Diamond Jewellery

It frequently happens that a piece of Diamond Jewellery which has become "passe" may either with or without the addition of new stones, be so remodelled as to become "a thing of beauty and a joy forever."

With our immense stock of precious stones, and our own special designer on the premises, we are in an exceptional position to furnish close estimates for just such work.

RYRIE BROS.,
Cor. Yonge & Adelaide Sts.

MIDST THE ROSES
—AT—
BUNLOP'S CONSERVATORIES
Bloor St. West

There are nearly 20,000 Rose Trees in bloom besides Orchids, Lilies of the Valley, Violets and Carnations. He ships them by express and mail to all parts of Canada, and as these orders are filled direct from the trees he guarantees them to arrive in good condition. Salesrooms, 5 King w. and 445 Yonge. Visitors are always welcome at Conservatories.

The sixth anniversary of the induction of the Rev. J. W. H. Milne, B.A., into the pastoral charge of Boston church, Esquesing, was celebrated on Sabbath, Aug. 26th. Special sermons were preached by the Rev. J. C. Smith, B.D., of Guelph, both morning and evening, before large and attentive congregations. In the morning sermon Mr. Smith brought out very happily and forcibly the duty and privilege of the people to help their pastor in all departments of his work. The theme was taken from Gal. vi. 2, "Bear ye one another's burdens." The evening sermon was a thoughtful discussion of the "Constructive and Destructive in Christian Character," from Matt. xxiv. 2. On Monday evening following, a social meeting of the congregation was held in the manse grounds. The vocal solos of Miss Jessie Bruce, of Almira, and the violin solos of Miss Alice Kerr, of Toronto, in which she was accompanied by her sister, were much enjoyed by the company present. Mr. Milne's six years' work in Boston church has been successful in the highest sense, as is evidenced from the harmonious and earnest spirit which pervades the congregation.

A Tonic
For Brain-Workers, the Weak and Debilitated.

Horsford's Acid Phosphate
is without exception, the Best Remedy for relieving Mental and Nervous Exhaustion; and where the system has become debilitated by disease, it acts as a general tonic and vitalizer, affording sustenance to both brain and body.


Dr. E. Cornell Esten, Philadelphia, Pa., says: "I have met with the greatest and most satisfactory results in dyspepsia and general derangement of the cerebral and nervous systems, causing debility and exhaustion."

Descriptive pamphlet free.
Horsford Chemical Works, Providence, R.I.
Beware of Substitutes and Imitations.

SUNLIGHT SOAP

WILL REDUCE
YOUR
HOUSEHOLD
LABOR
ONE HALF

John Wanless & Co.
Enter the Fall Business with a superb collection of Ladies' Gem Rings, many their own make, others imported from the best European manufacturers.
Your money goes a long way at 168 YONGE ST., TORONTO.



There was a united meeting of the Presbyterian congregations of East Oxford and Blenheim held in the Blenheim church on Monday afternoon, Aug. 27th. Rev. Dr. Mackay, of Woodstock, presided. The purpose of the meeting was to choose a pastor, the congregations having been vacant since the death of their late pastor, Rev. D. M. Beattie, Ph.B. There was a large attendance and the utmost unanimity prevailed. Only one name was mentioned, that of Mr. A. C. Reeves, the young man who has been preaching there for the last four months. Mr. Reeves has also received a call from Lakefield, Ontario. His decision will not be known till the call is regularly presented to him at the next meeting of the Presbytery.

Rev. W. A. MacKenzie last Sunday in the First Presbyterian Church, Brockville, preached an admirable discourse on the subject of useful lessons gleaned from the life of Hon. C. F. Fraser. At one juncture he said: "We would think of him as promoted, as advanced to a higher station and surrounded by more congenial spirits. At the centre of that personality was faith in God. Mr. Fraser was a religious man. Few have thought or felt more profoundly than he regarding those problems which are the most essential of all. He loved his God. The integrity, purity and devotion of his esteemed life were the manifestation of a sacred flame which glowed within."

Rev. Dr. G. L. MacKay, the Formosa missionary, is now on his way to Scotland. His wife and children, as well as his Chinese student, Koa Kou, will still remain here on the farm of his brother, Mr. Alex. S. MacKay, near Woodstock. Dr. MacKay's children are being educated in a private school near by and are making satisfactory progress in their studies and in acquiring a knowledge of the English language. Koa Kou is also mastering the English tongue thoroughly and readily adapting himself to all other kinds of work which he is taking up. Before he returns with Dr. MacKay to Formosa, Koa Kou will learn the art of printing, spending some time at it. It is the intention to take a printing press back to the island with them. Dr. MacKay's many friends will wish him a pleasant and safe trip to the land of the heather.

Mention was recently made of the fact that Rev. Principal Grant, of Queen's, laid the foundation stone of a new church to be erected at Winchester. The proceedings were of a most interesting character. The receipts on the occasion from all sources reached the liberal sum of \$650. Mrs. (Captain) Farlinger, of Morrisburg, will contribute a handsome memorial window. The new building will be 55 x 77 and octagonal in shape. Stone and red pressed brick will be used in the walls. At the north-east corner will be a square tower with round buttresses at each corner, the tower rising to a height of 88 feet. The seats will be arranged in circular form, the seating capacity of the auditorium being in the neighborhood of 400. The basement under the school rooms will be fitted up for a library, kitchen and tea room. The ceiling and wainscoting of the church will be finished in polished ash. The style of the architecture is Romanesque, and the building is said by those who know, to be the only one

BIRTHS, MARRIAGES AND DEATHS. NOT EXCEEDING FOUR LINES 25 CENTS.

MARRIAGES.

At the residence of the bride's father, by the Rev. Dugald Currie, B.D., on Aug. 24, 1894, James Donaldson, of Montreal, to Agnes, daughter of Mr. John Scott, of Perth, Ont.

At the residence of the bride's parents, 20 Maple Avenue, on Aug. 23rd, 1894, by the Rev. W. R. Cruikshanks, B.A., David W. Davies, of Barmouth, North Wales, to Edie, second daughter of Mr. Thomas McQueston.

On Aug. 13, at the residence of the bride's mother, Wood Bay, Manitoba, by the Rev. Jas. Farquharson, of Pilot Mound, the Rev. J. L. Brown, of Franklin Centre, Que., to Mary E., eldest daughter of Mrs. James Campbell.

DEATHS.

At No. 1 Bedford Road, the residence of her brother-in-law, the Rev. W. S. Ball, in her 81st year, Jane Lyon Mackenzie, widow of George Mackenzie, of New York, and eldest sister of the late Hon. George Brown and J. Gordon Brown.

in the Dominion of the same design. The building, it is expected, will be completed about the end of the present year, and will cost in the neighborhood of \$15,000.

The most important question the Legislature will be called upon to discuss at its next session will be that of dyking. The *Vancouver World* understands that the Government intend to secure the services not only of the best local talent, but of experts experienced in such work in England, Holland, the East Indies and on the Mississippi River, in order to thoroughly investigate the conditions in this valley, and be able thereby to prepare an intelligent, practicable report on the feasibility of making the delta, and low lands subject to overflow, flood-proof. This accomplished, and data submitted as to the probable cost, the Dominion Government will be asked to co-operate in a scheme which is fraught with immense importance to the whole Province.



The importance of purifying the blood can not be overestimated, for without pure blood you cannot enjoy good health.

At this season nearly every one needs a good medicine to purify, vitalize, and enrich the blood, and Hood's Sarsaparilla is worthy your confidence. It is peculiar in that it strengthens and builds up the system, creates an appetite, and tones the digestion, while it eradicates disease. Give it a trial.

Hood's Sarsaparilla is sold by all druggists. Prepared by C. I. Hood & Co., Lowell, Mass.

100 Doses One Dollar



EDWARD FISHER - Musical Director

University Affiliation for Degrees in Music.

Artists' and Teachers' Graduating Courses.

ALL BRANCHES OF MUSIC TAUGHT From the Rudiments to Graduation.

EIGHTH SEASON RE-OPENED SEPT. 3rd, 1894.

NEW AND REVISED CALENDAR & all information, now ready, mailed free.

CONSERVATORY SCHOOL OF ELOCUTION, (H. N. Shaw, B.A., Principal.)

Elocution department re-opens Sept. 24th.

SAMSON, KENNEDY & CO.,

AUTUMN 1894. THE GREAT FANCY DRY GOODS HOUSE OF CANADA IMPORTERS OF AUTUMN 1894.

IRISH LINENS AND DOMESTIC MANUFACTURES
DEALERS IN

MOTTO—"WE ALWAYS LEAD; WE NEVER FOLLOW."—Registered Trade Mark.

It is with pleasure we notice the marked increase in the number of persons attending the Semi-annual Millinery Openings, and chronicle the fact that never before in the history of our business have so many buyers been seen in our warehouse during any corresponding season. Our efforts to meet the increased demand of our numerous clients for Fresh, Seasonable and Attractive Goods have meet with appreciation, and we desire to express our gratification to the many friends who thronged our Warehouse, and to assure them that we will spare no pains to still further merit their valued support. We have had visible proof that our Autumn Circular has been already doing its work in the many Letter Orders we have received for our Special Lines. Our circular is well worthy the attention and perusal of all Merchants visiting the city during EXHIBITION WEEKS. All departments have something fresh to offer, and our stock is fully assorted in every line.

We have opened out our first shipment of CHRISTMAS NOVELTIES, which will be found to be more than usually attractive.

Special Announcement

A GREAT DROP IN THE PRICE OF COLORED COTTON GOODS

We are first in the field to announce the fact that the Canadian Manufacturers of Cotton Goods have made a reduction in the price of Checked Shirtings, Denims, Cottonades, Flannelettes, etc., and are determined not to allow this market to be flooded with Foreign Products, but keep "Canada for Canadians." We are now prepared to give Astounding Quotations.

44, 46 and 48 Scott Street,

TORONTO.

15, 17, 19 Colborne Street.

25 OLD 'CHANGE, LONDON, ENGLAND.



People Who Weigh and Compare

Know and get the best. Cottolene, the new vegetable shortening, has won a wide and wonderful popularity. At its introduction it was submitted to expert chemists, prominent physicians and famous cooks. All of these pronounced

Cottolene

a natural, healthful and acceptable food-product, better than lard for every cooking purpose.

The success of Cottolene is now a matter of history. Will you share in the better food and better health for which it stands, by using it in your home?

Cottolene is sold in 3 and 5 pound pails by all grocers.



Made only by

The N. K. Fairbank Company,
Wellington and Ann Sts.,
MONTREAL.

We Want

more subscribers for "The Canada Presbyterian" in your locality. With your help we can get them, and will pay you well for your work. Write for particulars.

Address:—

The Canada Presbyterian,
5 Jordan Street,
Toronto.



FREE!

We direct special attention to the following remarkable statement:

For many years I suffered from catarrh of the head and throat, which destroyed my hearing, and for twenty-five years I was so deaf that I could not understand conversation at all. Could not hear a clock strike by holding my ear against it. I had tried every known remedy, and nothing had given me the slightest relief. I obtained Dr. Moore's treatment, and had not used it three weeks until my hearing began to improve, and now I can hear common conversation across a room without difficulty; can hear a clock strike in an adjoining room, 30 feet away, with the door closed, and I think I am entirely cured and my hearing permanently restored.

EDWARD COLEMAN, Maize, Kan.

Medicines for Three Months' Treatment Free. To introduce this treatment and prove beyond doubt that it is a positive cure for Deafness, Catarrh, Throat and Lung Diseases, I will, for a short time, send Medicines for three months' treatment free. Address,

J. H. MOORE, M. D., Cincinnati, O.

Quarrelling about creeds ought not to take the place of care concerning deeds.

"My Optician," of 159 Yonge st., says that many so called nervous diseases are caused entirely by defective vision. Go and have your eyes properly tested, free of charge, at the above address.

British and Foreign.

A new church has been built at Clogher, Ireland, at an outlay of £1,350.

Professor John Stuart Blackie, it is said, can repeat nearly all of St. Paul's Epistles by heart.

Annie S. Swan recently opened a bazaar in aid of the Kirm U. P. Church debt, which realized £551.

The British Museum has no less than 700 theological books written concerning the creation of the world.

Rev. Dr. Mackintosh, for 45 years E. C. minister of Buchanan, Stirlingshire, died at Taynult, on 10th August.

The Chief Justice of the Court of Japan is a Christian and President of the Young Men's Christian Association of Tokio.

The French officials in Madagascar are believed to be doing their best to discredit British missionaries and cause the natives to resist their direction.

The Pope is instructing the bishops in Brazil to make provision for the better education of their clergy, whose ignorance, he declares, is causing many evils.

General Booth's Rescue Farm at Hadleigh is bearing fruit. Up to the present no less than 14 tons of strawberries grown there have been sent to the London market.

Dr. Thorne, a native of Barbadoes, and of African blood, lectured lately in Largs Free church in advocacy of the formation of a colony of West Indian negroes in East Central Africa.

The total production of gold last year in Queensland was 616,940 ounces, an increase on that of the previous year of 1,382 ounces. Queensland ranks next to Victoria in this respect.

Rev. G. H. C. Macgregor, who recently entered upon his ministry at Notting-hill, London, under such hopeful conditions, took his share of work at the Keswick Convention, and is now taking a holiday at Ballater.

The Duke of Argyll, who owns the island of Iona, will not allow anyone there to keep a public-house. The residents are in a very happy state, for no policeman is needed, although several hundred people live on the island.

Arrangements have been completed for an English edition of the late Professor Dillmann's writings, Messrs. T. & T. Clark, of Edinburgh, having secured the right of translation. His commentary on *Genesis* will probably be the first to appear.

The demolition of Govan Free church, built in 1843, has brought to light in the foundation-stone copies of a number of Disruption documents, some old coins, medallions and tokens, and a bust, in bas relief of Chalmers, which is in good preservation.

A Presbyterian Church Congress is to be held in Belfast the first week in October. The speakers will include Drs. Dods and Laidlaw, of the Free Church of Scotland, Dr. Orr and Dr. Donald MacLeod. Professor Macalister, of Cambridge, amongst others, will represent the English Presbyterian Church.

The galleries, rooms, staircases, and balustrades in the spire of Ulm Cathedral, the highest stone structure in Europe, have just been completed. The spire rises 16ft. higher than those of Cologne Cathedral, and was finished structurally three years ago; access is possible to an open balcony encircling the spire 450ft. from the ground.

An old leader and trusted adviser of the U. P. Church has been removed by the death, at the age of eighty-two, of Dr. R. S. Scott, Home Secretary *emeritus*. Born in 1812, Dr. Scott spent his early years of ministerial service in England, and took an active part in the union of 1876. After crossing the border he filled the office of Home Secretary for twenty-one years with conspicuous ability. He was elected Moderator in 1883, and six years later retired from active service.

The opening by the Queen of the bazaar which was held at Balmoral on the 29th and 30th August, in aid of the building fund of the new church at Crathie, was a most elaborate function. The Queen opened the bazaar on the first day and Princess Louise on the second day. Stalls were held by the Princesses Louise, Beatrice, and Victoria of Schleswig-Holstein, and by the Duchess of Coanught and the Duchess of Fife, who, with the Duke, were guests at Balmoral during the function.

The torture of dyspepsia and sick headache, the agonizing itching and pain of salt rheum, are removed by Hood's Sarsaparilla.

A German inventor has devised a new kind of thermometer in which toluol is to be employed, instead of mercury or alcohol as at present. The advantages of the substitution are said to be numerous. In the first place, toluol is a liquid of dark color, which would render the column more easily seen; secondly, the freezing-point and boiling-point of that liquid are far apart; finally, its price is not so high as that of mercury, and its manipulation does not present any danger to the health of the workmen.

Toronto, 28th November, 1893.

Dear Sirs,—

It is with much satisfaction that I learn that you have decided to establish a branch office in Toronto, believing as I do, that the more widely your Acid Cure is made known, the greater will be the gratitude accorded to you for the relief experienced by many sufferers in Canada. We have used your acid for over eighteen years, and are now prepared to state that it is worthy of a place in every family. We have found it thoroughly safe and effective and have commended it to many—for which we have been thanked. We wish you success in your new quarters, as we feel sure your success will bring relief here as it has already done to large numbers in the old land and other countries. Much will depend on the patient and persevering use of the Acid as set forth in your little book.

ALEX. GILRAY, 91 Bellevue Avenue.
COURTS & SONS.

Official figures just published confirm the general impression that horse-racing is becoming increasingly popular in France. The number of race-courses throughout the country is now 280. A year ago it was 272. Race-meetings have increased during the same period from 645 to 669. The increase in the total value of the prizes has been more than £40,000 sterling, the aggregate of the prizes now amounting to considerably over £400,000. In round numbers the following are the amounts supplied by the different contributors:—The State, £22,000; the Departmental authorities, £9,000; racing societies, £360,000; towns, \$22,000, and railway companies and other bodies, £15,000. Flat-racing absorbs about one-half the total, and of the other half rather less than four-fifths goes to steeple-chasing, and rather more than one-fifth to trotting races.

Skin Diseases are more or less occasioned by bad blood. B. B. B. cures the following Skin Diseases: Shingles, Erysipelas, Itching Rashes, Salt Rheum, Scald Head, Eruptions, Pimples, and Blotches, by removing all impurities from the blood from a common Pimple to the worst Scrofulous Sore.

Burdock BLOOD BITTERS CURES BILIOUSNESS.

Biliousness or Liver Complaint arises from torpidity or wrong action of the liver, and is a fruitful source of diseases such as Constipation, Dyspepsia, Jaundice, Loss of Appetite, Dizziness, etc. As a perfect liver regulator

B. B. B. EXCELS
all others, having cured so many cases which were thought incurable.
Mrs. Jane Vansickle, Alberton, Ont., was cured of Liver Complaint after years of suffering by using five bottles of B. B. B. She recommends it.

The rich man who lives longest is the one whom some young woman marries for his money.

You have lost no reputation at all, unless you repute yourself such a loser.—*Shakespeare.*

Toronto, 43 Charles street,
April 2nd, 1894.

Dear Sirs,—“I have much pleasure in stating that your ‘Acetocura’ remedy has been used for the past fifteen years by our family. We have derived so much benefit from its application that I can heartily testify to its beneficial qualities.

“I have recommended its use to many of my friends, who also speak very highly of it as a very effective and simple remedy.

“Yours truly, Wm. PENDER.”
COURTS & SONS.

How many women who fondly love the golden symbol of their wedding vow, know why they wear it on the third finger of the left hand? That particular digit was chosen because it was believed by the Egyptians to be connected by a slender nerve with the heart itself. And these ancient worshippers of Isis held this finger sacred to Apollo and the sun, and therefore gold was the metal chosen for the ring.

I was CURED of lame back, after suffering 15 years, by MINARD'S LINIMENT.
Two Rivers, N. S. ROBERT ROSS.

I was CURED of diphtheria, after doctor failed, by MINARD'S LINIMENT.
Antigonish. JOHN A. FOREY.

I was CURED of contraction of muscles by MINARD'S LINIMENT.
Dalhousie. MRS. RACHAEL SAUNDERS.

USE
SURPRISE SOAP
ON WASH DAY;
AND EVERY DAY.

The rarer action is in virtue than in vengeance.—*Shakespeare.*

HOME AND ABROAD.

It is the duty of everyone, whether at home or travelling for pleasure or business, to equip himself with the remedy which will keep up strength and prevent illness, and cure such ills as are liable to come upon all in every day-life. Hood's Sarsaparilla keeps the blood pure and less liable to absorb the germs of disease.

Hood's Pills are hand made, and perfect in proportion and appearance. 25c. per box.



See That Mark "G. B."
It's on the bottom of the best Chocolates only, the most delicious. Look for the G. B.

Ganong Bros, Ltd.
St. Stephen, N. B.

Minard's Liniment relieves Neuralgia.



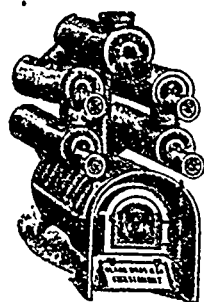
To Nursing Mothers!

A leading Ottawa Doctor writes: "During Lactation, when the strength of the mother is deficient, or the secretion of milk scanty,

WYETH'S MALT EXTRACT gives most gratifying results." It also improves the quality of the milk.

It is largely prescribed
**To Assist Digestion,
 To Improve the Appetite,
 To Act as a Food for Consumptives,
 In Nervous Exhaustion, and as a Valuable Tonic.**

PRICE, 40 CENTS PER BOTTLE.



Heating BY WARM AIR, OR COMBINATION (HOT WATER AND HOT AIR) Our Specialty.

We have letters from all parts of Canada saying
Preston Furnaces Are The Best.

Let us send you Catalogue and full particulars, and you can JUDGE FOR YOURSELF.

CLARE BROS. & CO., Preston, Ont.

USED BY CLERGYMEN ALL THE WORLD OVER AND THEY RECOMMEND YOU TO TRY IT.

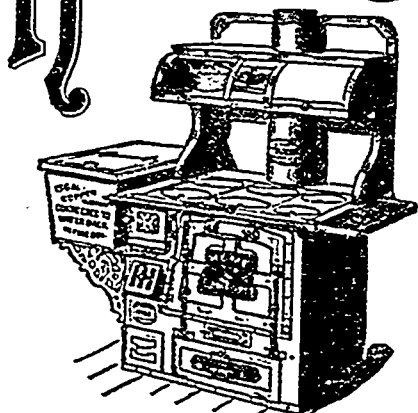
- | | |
|---|---|
| Rev. Canon Fergie, Inco., Lancashire, England, for Spinal Complaints. | Rev. W. L. Paddon, B.A., Incumbent of Roundstone, Ireland, for Rheumatism. |
| Rev. T. Balloy, West Brighton, England, for Paralysis. | Rev. A. Van Schellema, D.D., Arnholm, Holland, for general use. |
| Rev. G. E. Yate Madeley Vicarage, England, for Sciatica. | Rev. Jas. Brown, Presbyterian Chaplain, Melbourne, Australia, for Spinal Complaint. |
| Rev. J. Day, Horwich, England, for Fits. | Rev. J. Clark, Williamstown, Victoria, Australia, for Dropsy. |
| Rev. J. H. Skowes, Wolverhampton, England, for Sciatica. | Rev. Alex. Gilray, College St. Presbyterian Church, Toronto, for Colds and Indigestion. |
| Rev. Benj. Swift, Ex-Vicar, Birkdale, England, for Asthma. | Rev. P. C. Headley, Boston, U. S. A., for Corns and general use. |
| Rev. Chas. Watson, D.D., Largs, Scotland, for Nervousness. | |

These and many others recommend the use of **COUTTS' ACETOCURA**, which is known all over the world as the best external remedy. Having stood the test of forty years and being endorsed by the medical profession as a treatment founded on sound physiological principles we need only add, try it and you will not be disappointed. Write for gratis pamphlet to our **CANADIAN HOUSE**.

COUTTS & SONS, 72 Victoria Street, Toronto.
 Also at London, Glasgow and Manchester (Great Britain).
 Depots and agencies in all parts of the world.

FOUR GOLD MEDALS AT NEW ORLEANS EXPOSITION, 1885
SIX HIGHEST AWARDS
 at **WORLD'S COLUMBIAN EXPOSITION, 1893,**
 AND
SIX GOLD MEDALS AT MID WINTER FAIR
 SAN FRANCISCO, 1894,
 Were received by

THE WROUGHT IRON RANGE CO., ON HOME COMFORT STEEL



HOTEL AND FAMILY RANGES.
 CARVING AND STEAM TABLES,
 BROILERS, MALLEABLE WATERBACKS,
 ETC., ETC.

This Style Family Range is sold only by our Travelling Salesmen from our own wagons at one uniform price throughout Canada and the United States.

Made of MALLEABLE IRON and WROUGHT STEEL and will LAST A LIFETIME if properly used.

SALES TO JANUARY 1st, 1894, -277,188.

MADE ONLY BY **WROUGHT IRON RANGE CO.,** MANUFACTURERS OF Hotel Steel Ranges, Kitchen Outfittings and "Home Comfort" Hot-Air Steel Furnaces.
 OFFICE, SALESROOM AND FACTORY,
 70 to 76 PEARL STREET, TORONTO, ONTARIO,
 and Washington Avenue, 19th to 20th Streets, ST. LOUIS, MO., U. S. A.
 Founded 1854. Paid up Capital, \$1,000,000.

HOLLOWAY'S OINTMENT

An infallible remedy for Bad Legs, Bad Breasts, Old Wounds, Sores and Ulcers. It is famous for Gout and Rheumatism. For Disorders of the Chest it has no equal.

—FOR SORE THROATS, BRONCHITIS, COUGHS, COLDS,—

Glandular Swellings and all Skin Diseases it has no rival; and for contracted and stiff joints it acts like a charm. Manufactured only at

THOS. HOLLOWAY'S Establishment, 78 New Oxford St., London
 And, sold by all Medicine Vendors throughout the World.

N.B.—Advice gratis, at the above address, daily between the hours of 11 and 4, or by letter.

MISCELLANEOUS.

"Tis pleasant through the loopholes of retirement to peep at such a world.—*Cowper*.

Repentance clothes in grass and flowers the grave in which the past is laid.—*Earl of Sterling*.

The man who starts out to reform the world generally needs reformation himself before he gets into the next township.

Dr. Low's Worm Syrup cures and removes worms of all kinds in children or adults. Price 25c. Sold by all dealers.

A despatch from Hong Kong says that an official report issued there gives the number of persons who died from the plague in Canton districts as 120,000.

Gentlemen,—I have used your Yellow Oil and have found it unequalled for burns, sprains, scalds, rheumatism, croup and colds. All who use it recommend it. Mrs. Hight, Montreal, Que.

The restoration of the Purdue Laboratory at Lafayette, Ind., recently destroyed by fire, is being pushed forward rapidly. It will be remembered that one of the features of this laboratory was a stationary locomotive whose wheels, in revolving, actuated the wheels of a testing apparatus, thus allowing the students to make a large variety of experiments in practical thermodynamics. This locomotive, the "Schenectady," has been returned to the University from the shops at Indianapolis, where it was put in thorough repair. The engine was backed over the new track, into the annex, laboratory, and directly upon the carrying-wheels of the testing apparatus, under its own steam, indicating the ease with which the new laboratory may receive any locomotive for testing.

I was attacked severely last winter with Diarrhoea, Cramps, and Colic and thought I was going to die, but fortunately I tried Dr. Fowler's Extract of Wild Strawberry, and now I can thank this excellent remedy for saving my life. Mrs. S. Kellett, Minden, Ont.

M. Perrotin (Paris Academy of Sciences July 9) notes that Mr. Charlois of the Observatory of Nice, who has been exploring photography a definite zone of the celestial sphere near the ecliptic, has discovered in two years by this means no less than forty-five asteroids, raising the total number with which he must be credited to seventy-two. In the course of his investigations, he found one hundred and twelve asteroids already known. If a table of asteroids in order of magnitude be constructed it is seen that in each order the number of new asteroids is less than that of the known ones, which seems to indicate that a comparatively small number remains to be photographed and that a tentative induction may be made as to the distribution of asteroids in space, in relations to their distance from the sun. M. Perrotin is now devoting himself to the study of M. Charlois' results, and this end in view.

Sirs,—My baby was very bad with summer complaint, and I thought he would die, until I tried Dr. Fowler's Extract of Wild Strawberry. With the first dose I noticed a change for the better, and now he is cured, and fat and healthy. Mrs. A. Normandin, London, Ont.

A curious story, illustrating the preservative properties of choke-damp, comes from China. In the province of Anhui a party of miners recently struck an ancient shaft, where history records that a great catastrophe occurred 400 years ago. The miners, on reopening the old shaft, came upon upward of 170 bodies of the former workers, lying where they had been overcome with foul gas four centuries back. The corpses were as if those of yesterday, quite fresh-looking, and not decayed in any way. The faces were like those of men who had only just died. On an attempt being made to move them outside for burial, they one and all crumbled away, leaving nothing but a pile of dust and the remnants of the stronger parts of their clothing. The miners, terrified, fled from the spot, and though there were valuable deposits of coal in the shaft nothing would induce the superstitious men to return to their work.

Minard's Liniment Cures Dandruff.

The Forth Bridge receives a new coat of paint every three years, and one-third is done each year, so that the painters are continually at work. Besides the painting, every part of the structure is carefully examined, and loose or defective rivets removed and new ones put in their place. About fifty men are employed, and an endeavor is made as far as possible to retain the same men upon the work, as it always takes new hands some considerable time to become thoroughly at home in some of the aerial positions they are at times called upon to occupy. At first this work was attended with considerable danger, but very complete apparatus in the shape of small cages having now been provided, the men run very little risk even at the highest and most dangerous points. It requires about fifty tons of paint to cover the bridge, and the area to be dealt with is something like 120 acres.

TO BEAUTIFY THE COMPLEXION

—do not take the cosmetics, paints and powders which injure the skin, but take the easiest way to gain a beautiful color and a wholesome skin. Health is the greatest beautifier. The means to beauty, comfort, and health for women is Dr. Pierce's Favorite Prescription. Dull eyes, sallow or wrinkled face, and those "feelings of weakness," have their rise in the derangements peculiar to women.

"Favorite Prescription" will build up, strengthen, and invigorate, every "run-down" or delicate woman by regulating and assisting all the natural functions.

To cure constipation, biliousness, indigestion, sick headache, take Dr. Pierce's Pellets. One a dose.

Sea-water has been converted into a beverage! A little citric acid or citrate of silver is added to the briny liquid, chloride of silver is precipitated, and a harmless mineral water is produced. An ounce of citrate renders a half-pint of water drinkable. Seven ounces would furnish a shipwrecked man with water for a week. The question is how to secure citrate to shipwrecked men. It is recommended that those who go to sea carry with them a bottle of citrate protected by an indiarubber covering, or that such bottles should be furnished in life-preservers. If, with presence of mind, shipwrecked folk remember to take these with them, all the agonies of thirst portrayed in nautical stories may remain unrealized fiction.

Bell Telephone Company, Walkerton Agency, May 15th, '94.

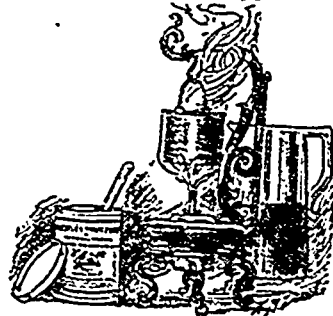
Dear Sirs,—I sold your Acid Cure for 20 years, and during that time I never heard of a case that was not relieved and cured by its use. I have recommended it in bad cases of Eczema, Ring-worm, and never knew it to fail (when properly used) to effect a cure.

Yours truly, W. A. GREEN.

COUTTS & SONS.

TEN MILLION MEALS of NESTLE'S FOOD

Were furnished the Babies of America in 1893.



The supremacy of Nestle's Food is because it furnishes Nutrition and is Safe. The danger connected with the use of Cow's Milk is avoided, as Nestle's Food requires water only to prepare it. To prevent Cholera Infantum and Summer Diarrhoea, begin the use now of

Nestle's Food

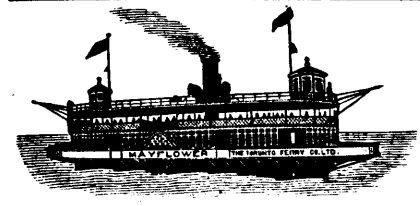
Sample and our book "The Baby" sent to any Mother mentioning this paper.

THOS. LEECH & CO., MONTREAL.

Minard's Liniment for sale everywhere.

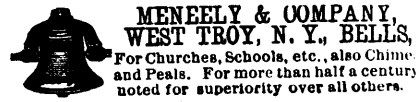
Miscellaneous.

PUT US TO THE TEST AND YOU WILL BE A REGULAR USER OF THE COOK'S FRIEND BAKING POWDER.

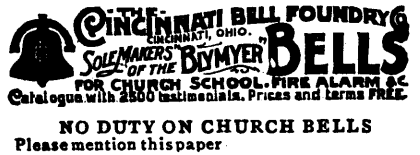


ANNUAL CHURCH PICNIC AT ISLAND PARK

The most beautiful picnic grounds in the Province. The Toronto Ferry Company issue VERY LOW RATES to picnic parties...



THE LARGEST ESTABLISHMENT MANUFACTURING CHURCH BELLS & PEALS. FINEST BELL METAL, (COPPER AND TIN.)



Printing = = OF EVERY DESCRIPTION AT OFFICE OF THE Canada Presbyterian FAIR PRICES GOOD WORKMANSHIP ESTIMATES GIVEN Church Reports, Sermons, Pamphlets, etc., receive special attention. ORDERS PROMPTLY FILLED PRESBYTERIAN PRINTING & PUBLISHING CO 5 JORDAN STREET TORONTO

Toronto Bible Training School OPEN TO CHRISTIAN MEN AND WOMEN OF ALL DENOMINATIONS. Prepares for Sunday School, City, Home and Foreign Mission Work. Session Begins September 12th.

MEETINGS OF PRESBYTERY.

ALGOMA.—At Little Current, on September 18th at 7 p.m. BARRIE.—At Barrie, on Sept. 25th, at 10.30 a.m. BRUCE.—At Port Elgin, on Sept. 11th, at 4.30 p.m. BROCKVILLE.—At Winchester, on Sept. 11th, at 2 p.m. CALGARY.—At MacLeod, Alberta, on Sept. 5th, at 8 p.m. CHATHAM.—In First Church, Chatham, on Tuesday, 11th Sept., at 10 a.m. GLENGARRY.—At Lancaster, on Sept. 11th, at 11 a.m. GUELPH.—In Chalmers Church, Guelph, on Sept. 18th, at 10.30 a.m. HURON.—In Clinton, on Sept. 11th, at 10.30 a.m. KINGSTON.—In Chalmers Church, Kingston, on Sept. 18th, at 3 p.m. KAMLOOPS.—In St. Andrew's Church, Enderby, on Sept. 10th, at 10.30 a.m. LONDON.—In First Presbyterian Church, London, on Sept. 11th, at 1 p.m. MAITLAND.—At Wingham, on Sept. 18th, at 11.30 a.m. MONTREAL.—In the Presbyterian College, Montreal, on Oct. 2nd, at 10 a.m. ORANGEVILLE.—At Orangeville, on Sept. 4th, at 10.30 a.m. OTTAWA.—In Knox Church, Ottawa, on Sept. 25th, at 2 p.m. OWEN SOUND.—At Owen Sound, for conference, Sept. 17th, at 2 p.m., for business on 18th, at 10 a.m. PARIS.—In Paris, on Oct. 16th, at 10.30 a.m. PETERBOROUGH.—In First Church, Port Hope, on Sept. 18th, at 9 a.m. QUEBEC.—In Sherbrooke, on August 28th. ROCK LAKE.—At Pilot Mound, on Sept. 12th, at 2 p.m. REGINA.—At Whitewood, on Sept. 12th. STRATFORD.—At Mitchell, on 11th Sept., at 9 a.m. SAUGEEN.—In Mount Forest, on Sept. 11th, at 10 a.m. SARNIA.—In St. Andrew's Church, Strathroy, on Sept. 18th, at 11 a.m. TORONTO.—In St. Andrew's on first Tuesday of every month. VICTORIA.—In St. Andrew's Church, Nanaimo, on Sept. 4th, at 2 p.m. WESTMINSTER.—In St. Andrew's Church, New Westminster, on Sept. 4th, at 2.30 p.m.

Miscellaneous.

BEAVER LINE PASSENGER STEAMERS Sailing Weekly Between MONTREAL AND LIVERPOOL.

From Liverpool. Steamer. From Montreal. Sat., July 21... Lake Winnipeg... Wed., Aug. 8... 28... Lake Huron... " " 15... " Aug. 4... Lake Ontario... " " 22... " 11... Lake Nipigon... " " 29... " 18... Lake Superior... " Sept. 5... " 25... Lake Winnipeg... " " 12... " Sept. 1... Lake Huron... " " 19... " 8... Lake Ontario... " " 26... Superior accommodation for all classes of Passengers at following low rates: Rates of passage.—Cabin, \$30, \$50 and \$60 single; \$80, \$90 and \$110 return. Second Cabin, \$30 single and \$65 return. Steerage, \$24. \$40 single and \$80 return cabin rates by Lake Nipigon and Lake Winnipeg only. Special Rates to Clergymen and their families. Passages and berths can be secured on application to the Montreal Office or any local Agent. For further information, plans of cabins, &c., apply to H. E. MURRAY, Gen. Manager, 4 Custom House Square, Montreal.

NIAGARA RIVER LINE SINGLE TRIPS Commencing Monday, May 14th,

Steamer CHIGORA will leave Yonge-street Wharf, east side, at 7 a.m. for NIAGARA, QUEENSTON AND LEWISTON Connecting with New York Central, Michigan Central Railways and Falls Electric Railway. Tickets at principal offices. JOHN FOY, Manager.

Str. Garden City.

—DAILY— Leaving Toronto for St. Catharines Mondays, Tuesdays, Thursdays, Fridays at 7 p.m. Wednesdays and Saturdays: Special cheap Excursion, only 50 cents, at 2 p.m. and 10.30 p.m. Leaving St. Catharines for Toron Wednesdays and Saturdays at 8 a.m. All other days at 7 a.m. Leaving Toronto for Wilson Park N.Y.: Mondays, Tuesdays, Thursdays and Fridays at 10 a.m. Telephone 235. A. COWAN, Manager Str. Garden City.

ARTISTIC DRESS MAKING.

MRS. E. SMITH, 247 CHURCH STREET, DRESS AND MANTLE MAKER Evening dresses and dress making of all styles made on the shortest notice.

100 STYLES OF SCALES. Write for prices. C. Wilson & Son 127 Esplanade St., Toronto, Ont.

WILL EXCEL ALL OTHERS

Canada's Great INDUSTRIAL FAIR TO RONTO Sept. 3 to 15 1894.

VAST IMPROVEMENTS THIS YEAR. Exhibits and Attractions Greater & Grander THAN EVER All Entries Close Aug. 11th The best holiday outing of the year. Cheap Excursions on all Railways. J. J. WITTHROW, H. J. HILL, President, Manager, TORONTO.

Miscellaneous.

STRONG AND PROSPEROUS.

THE

SUN LIFE ASSURANCE COMPANY OF CANADA.

T. R. HAIG, DEALER IN

COAL AND WOOD OF ALL KINDS.

OFFICE AND YARD:

543 to 547 Yonge St. Just South of Wellesley St.

TELEPHONE 3923.

You Don't Know

How well THE CANADA PRESBYTERIAN will serve you as an advertising medium unless you have tried it.

Always in "THE C. P." brings Success.

ADDRESS:

Chris. B. Robinson, MANAGER ADVERTISING DEPT. 5 Jordan St., Toronto.

J. YOUNG, THE LEADING UNDERTAKER. 347 Yonge Street TELEPHONE 679.

H. Stone & Son, UNDERTAKERS Corner Yonge and Ann Sts. Telephone 931.

Frank J. Rosar, UNDERTAKER AND EMBALMER. CHARGES MODERATE. 699 Queen St. W., Toronto Telephone 5392.

FOR IRON FENCING BANK & OFFICE RAILINGS And all kinds of Iron Work, address TORONTO FENCE AND ORNAMENTAL IRON WORKS 73 Adelaide St. West, Toronto.

A RECENT BOOK

BY MISS A. M. MACHAR (FIDELIS). Roland Graeme: Knight. CLOTH, \$1.00. PAPER, 50 CENTS W. Drysdale, Montreal; Williamson & Co., Toronto; Messrs. Ford, Howard & Hulbert, New York.

Educational.

UPPER CANADA COLLEGE (FOUNDED 1829.)

The Examination for the W. H. Beatty Scholarships will be held on Oct. 2nd, 3rd and 4th. Fifth Form Scholarship, cash value \$150 Fourth " " " " 100 These Scholarships are open to boys from any School. The Examinations are unconnected with the College. Autumn Term begins Sept. 4th. For circulars giving full information regarding Scholarships, course of study, etc., apply to THE PRINCIPAL, U. C. COLLEGE, DEER PARK, TORONTO.

New England Conservatory of Music. (The Leading Conservatory of America.)

Founded by Dr. E. Tourjée, Carl Faelten, Director. Send for Prospectus, giving full information. FRANK W. HALE, General Mgr., Boston, Mass. ONTARIO Agricultural College WILL RE-OPEN OCT. 1ST.

Education theoretical and practical for young men who intend to be farmers. Send for circular giving information as to terms of admission, course of study, cost, etc. JAMES MILLS, M.A., President. Guelph, August, 1894.

COLIGNY COLLEGE, OTTAWA.

FOR THE BOARD & EDUCATION OF YOUNG LADIES. Principal, Miss J. M. McBRATNEY. Ten resident teachers, including English, Mathematical, Classical, Modern Languages, Music and Fine Art. The next session opens on 13th September, 1894. Terms moderate. The number of Boarders is strictly limited so that special, individual attention may be given to each and adequate provision made for their physical, mental and moral development. Grounds extensive. Buildings have the latest sanitary improvements. Cheerful home life. For circulars, etc., address, REV. DR. WARDEN, Box 1839, Post Office, Montreal

BRANTFORD LADIES' COLLEGE

—AND— CONSERVATORY OF MUSIC

(Wm. Cochrane, M.A., D.D., Governor.) Highly commended by the General Assembly for thoroughness in teaching and for the pronounced Religious influence that pervades the Institution. The Lady Principal gives special attention to the cultivation of refined manners and deportment. Students in English, Pianoforte, Voice Culture, French, German, Elocution, Fine Art, Guitar, Stenography, &c., have the great advantage of study under teachers of wide experience and acknowledged success. Fees moderate for advantages afforded. College Re-opens Sept. 5, 1894. For new Calendars address, MRS. M. ROLLS, Lady Principal.

Galt Collegiate Institute

... WILL RE-OPEN ON... Monday, September 3rd, for the enrolment of pupils. This school has a staff of specialists and is fully equipped for the preparation of candidates for all the Departmental Examinations. Its beautiful and extensive grounds of 8 acres, bordering on the Grand River, afford unsurpassed facilities for cricket, boating, fishing and other sports. Good board can be had for \$3.00 a week. T. Carscadden, M.A., Principal and Specialist in English; C. J. Logan, B.A., Specialist in Classics; A. W. Wright, B.A., Specialist in French and German; A. DeGuerre, B.A., Specialist in Mathematics; R. S. Hamilton, B.A., Specialist in Science; W. E. Evans, Specialist in Commercial Work. For further information address THE PRINCIPAL, Galt, Ont.

PRESBYTERIAN LADIES' COLLEGE TORONTO.

This institution sharing the advantages of the great Educational centre of the province, offers the best possible facilities in every department: Science, Literature, Music, Art, and Elocution. Home and school life receives special attention. Session opens on the 5th September, 1894. Calendars giving full information with forms of admission will be sent on application. T. M. MACINTYRE, M.A. LL.B., Ph.D.

High Class Church Windows Hobbs Man'g Co'y, London, Ont. Ask for designs.

PHOTOGRAPHERS

PARK BROS 328 Yonge St., Toronto, PHOTOGRAPHERS.

A. G. WESTLAKE, PHOTOGRAPHER, 147 Yonge Street, TORONTO.

LAUNDRY.

PARISIAN STEAM LAUNDRY. 67 Adelaide St. W. Phone 1127. Shirts, collars and cuffs a specialty. Mending done free. Established 1873. E. M. MOFFATT, Manager.

PATRONIZE THE BEST Banner Laundry 387 Queen West. All mending done free. Telephone 2157.

ESTABLISHED 1873. TORONTO STEAM LAUNDRY. Family Washing 40c. per dozen. G. P. SHARPE, 63 York Street, Toronto TELEPHONE NO. 1605.